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Something for Everyone

Sider to lead Interfaith Prayer Service Nov. 15

By SHOSHANA HARPER

On Tuesday, Nov. 15, 7:30 p.m., Norman Sider, of Con-



gregation Beth-El Zedeck and Indianapolis Hebrew Congregation, will be the main speaker during the annual Interfaith Prayer Service for World Peace at Carmelite Monastery Chapel, 2500 Cold Spring Rd., as part of the Spirit and Place Festival.

Members of the following faiths will participate: Baha'I, Buddhist, Christian, Hindu, Jain, Jewish, Muslim, Native American, Sikh, and Unitarian Universalist.

Music will be performed by the Marian College Chamber Singers. Sandy Adland, of IHC, will assist as a song leader.

For more information call 926-5654.

Tot Shabbat at BEZ

On Saturday, Dec. 17, Congregation Beth-El Zedeck will lead a Shabbat service for children ages 2-5 and their adults. The service begins at 10:30 a.m. and runs until 11:45 a.m. RSVPs are appreciated. 253-3441.

Sisterhood book club

The following dates and books are slated:

Sunday, Dec. 11, 10 a.m., Barnes and Noble: *Everything is Illuminated*, by Jonathan Safran Foer

Sunday, Jan. 8, 10 a.m., CST, for hamantashen baking: *The Ghost of Hannah Mendes*, by Naomi Regan

Sunday, Feb. 26, 10 a.m., CST, for hamantashen baking: *Jubana! The Awkwardly True and Dazzling Adventures of a Jewish Cubana Goddess*, by Gigi Anders

Friday Nite Live

Elementary school-aged children will lead this 7 p.m. service at Congregation Shaarey Tefilla on Friday, Nov. 11. The Shabbat dinner will be catered by Rachel Samson at 6 p.m.

Dinner cost for adults \$7.50; children (6-12) \$5; children (2-

5) \$2.50. Reserve your place for dinner in advance by calling the office: 253-4591. (You do not need to attend the dinner to participate in the service.)

Block Forum

Sunday, Nov. 13, 7:30 p.m., is slated for the host of "The Diane Rehm Show," heard weekdays on National Public Radio. Rehm has written *Finding My Voice* about her life, including her vocal difficulties with a little known condition known as spasmodic dysphonia. She also co-authored, with her husband, *Toward Commitment: A Dialogue about Marriage*.

For ticket information, visit www.blockforum.com or call 317-926-7566.

Wolfsie at BEZ

The Men's Club at Congregation Beth-El Zedeck will host WISH-TV's Dick Wolfsie on Sunday, Nov. 13, 9:45 a.m. on Jewish humor.

The cost is \$5 for Men's Club members and spouses and \$8 for non-members. A continental breakfast will be served. RSVP to Tom at 598-9744 (eliztom@yahoo.com) or Bob at 581-0037 (carmelbob@indy.rr.com).

Wolfsie recently released his book *Barney, The Stray Beagle Who Became a TV Star*, a story of Dick Wolfsie's longtime canine companion who died in August of 2004.

Genealogy

On Sunday, Nov. 13, at 11 a.m., Jewish genealogy expert Arthur Kurzweil will speak at

Congregation Shaarey Tefilla as part of the Spirit and Place Festival. The JCC is co-sponsoring the event. For more information call 253-4591.

Crossroads concert

On Sunday, Nov. 13, 2 p.m., at Indianapolis Hebrew Congregation, Crossroads Ensemble will play its own blend of Israeli, Ladino, South American, and jazz-style music.

The program is co-sponsored by Hillel at Butler University, Etz Chayim Sephardic Congregation, and IHC as part of the Spirit and Place festival. The concert is FREE.

Politics and pizza

Meet with legislators from the Indiana General Assembly on Monday, Nov. 14, 6 p.m., at

Indianapolis Hebrew Congregation. Bring your questions and concerns for the Q & A. Co-sponsored by the JCRC. For more information contact Lindsey Mintz, 926-2935.

Red Bendel bracelets

Congregation Shaarey Tefilla Sisterhood is selling silver "Red Bendel" bracelets, just in time for Hanukkah shopping! The bracelets are red thread entwined in sterling silver with a Judaic charm and come in three different sizes, so there will be one to fit the tiniest daughter to the most zaftig balabuste. Don't let the Ayin ha'Ra get you!

For pricing information, to place an order, or to special order a gold vermeil bracelet, contact the CST Sisterhood at

840-9711.

20th century Judaism

The Bureau of Jewish Education will offer a six-week course on "20th Century Judaism" Thursday afternoons from 1-2 p.m. from Nov. 10 to Dec. 22. Instructor Rabbi Ben Goldstein will cover such topics as "Modern Developments in Reform, Conservative and Orthodox Judaism," "The Emergence of Reconstructionism," "Rabbi Kook, the First Chief Rabbi of Israel," "The Evolution of Christian Proselytizing, Modern Technology and Jewish Learning," and "Jewish Thought During the Holocaust."

Rabbi Goldstein is an Orthodox. *Continued on page 7*

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Theater

And then they came for her

By ED STATTMANN

The Indiana Repertory Theatre has just finished presenting, for a second time, "And Then They Came for Me," by playwright-in-residence James Still.

It's the story of Eva Schloss, nee Eva Geiringer, and her family.

The title is a bit deceptive. The subtitle, "Remembering the World of Anne Frank," helps.

Eva and her family were not kidnapped and imprisoned for failure to protest, but simply because they were Jews in Nazi-occupied Holland.

Mr. Still created the play after interviewing Mrs. Schloss and Ed Silverberg, who was Anne Frank's first boyfriend, who is mentioned in her diary by his nickname, "Hello," (for his given name, Helmut). Before they were captured, the Geiringer and Frank children also were friends. But Anne and Ed never saw each other after Anne and her family went into hiding in the secret annex of a friend's house.

Ed and his family survived in hiding in Belgium.

Eva and her mother survived Birkenau. Her father and brother died as prisoners. Her mother eventually married another survivor whom

they re-met in the camps, Otto Frank, Anne's father.

The play is in the round and combines live action with brief televised excerpts of Eva and Ed's comments to Still and some documentary footage on three large screens. Actors changed costumes in the single 75-minute presentation several times as the characters and their circumstances changed. Changing from civilian clothes to a brown shirt and swastika armband allowed Andrew Flockhart, a high school sophomore, to portray both Eva's brother and a Hitler Youth.

Grace Morgan was outstanding as a precocious, bright, flirty, 13-year-old Anne Frank, but all the cast performed well.

Mrs. Gross, now a Londoner, took audience questions after the play. Many in the audience stayed to hear her remarks, which I took as an index of their fascination with the play. One man asked her what she felt about the Iraq war in light of her experience.

She answered that she favored it initially because, had Hitler suffered the kind of preemptive strike that ousted Saddam Hussein, the Nazis might not have come for her family and millions of others.

She was less clear about

Williams honored at Israel Bonds dinner

Dr. Wilbur Glenn Williams, professor of biblical literature and archaeology at Indiana Wesleyan University, in Marion, was recently honored at the Israel Bonds Dinner in Indianapolis.

He was honored on behalf of the Israel Ministry of Tourism for his 123 trips to Israel. For the past 35 years he has taken as many as five groups a year for archaeological digs to Israel, where he is a licensed tour guide.

The following is his poem.



Dr. Wilbur Glenn Williams

Ode to Israel

The native land of Israel,
Within the past half-century
Has altered much in grand design
With expedited industry.

The scatter Jews from everywhere
Have bent their hearts and minds this way.
For gathered dreams and condensed hopes,
All other options did betray.

Ancestored in their DNA
Were procreated affirmations:
"We will rebound, we will return;
We will reclaim our habitations."

A land it is that would not

die.

Though oft neglected and abused,

'Twas made to sigh, "I want my people back!"

Those who heard it then were just amused.

"It now belongs to us you see.

We will not give it up for free."

"Well, we'll buy it then; we'll pay the price"

Was said with equal ferocity,

For every heart and every mind

Since Abraham and Sarah's time

Have heard Jehovah's affirmation

"This land is yours till adolam."

Today the little country stands

A monument to dedication.

It has been built with tears and sweat,

Sometimes with blood in expiation.

At first outgunned, and still outnumbered

Her sons and daughters stand in line

To defend as millions until today have done.

Yet their words in song enshrine:

"Haveynu, Shalom, Alayhem."

It's music, music, music! as IHC celebrates its 150th

World music, swing, jazz, classical - it's all on the menu for the Second Sunday Recital Series at Indianapolis Hebrew Congregation.

The series was developed as part of IHC's 150th anniversary celebration and to highlight the acoustics of its Meridian Street sanctuary, which was completed in 1958.

Each recital will take place at 2 p.m. on the second Sunday of the month beginning Nov. 13.

The following recitals are

scheduled:

Nov. 13: Crossroads Ensemble

Dec. 11: Polina Umansky, cello, and Laura Enker, piano

Jan. 8: Boone County Community Stage Band

Feb. 12: Mark Stoner and Travis Person, organ

March 12: First Division Winners of ISSMA

April 9: Cantor Janice Roger

The Second Sunday Recital Series is supported by IHC's Sisterhood and Brotherhood.

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Posting the Past

Compiled by MATTHEW J. SILVER

From past editions of "The Indianapolis Jewish Post & Opinion."

Nov. 12, 1965

Eight of the community's most prominent members have been selected to serve as captains under chairman Martin Lerner in conducting the Special Gifts Campaign of the 1966 Jewish Welfare Federation. They are Sigmund Beck, David Cook, Josh Fineberg, Irwin Katz, Ben Paller, William Schloss, Sam Smulyan, and Sidney Tuchman.

Job discrimination against Jews in Indianapolis and the upsurge of the Ku Klux Klan, with its antisemitic undercurrents, are two of the pressing problems the Jewish Community Relations Council must deal with immediately, the annual JCRC meeting was told.

Newly-elected president Phil Pecar also stated that a "more subtle approach" to the civil rights movement rather than dramatic action may now be necessary "to preserve our gains and improve our position."

Nov. 14, 1975

A suit to block implementation of an Indianapolis Housing Authority project because it would deprive both blacks and whites of the opportunity of low-income housing may be filed by the Indiana ADL regional office here. The

regional advisory board has requested permission from the national office.

Nov. 13, 1985

A contribution of \$1 million, by far the largest in the history of the Indianapolis Jewish community, has been made to the 1986 campaign of the Jewish Welfare Fund by a local family.

Nov. 8, 1995

The Israel Bonds organization of Indianapolis honored Mayor Stephen Goldsmith with its Jerusalem 3000 Covenant Award. Carl Cohen presented the award to the mayor for exceptional service to the community, nation, and Israel.

Goldsmith has visited Israel twice since he has been in office, where he spent 10 days sharing styles of urban management with more than 80 Israeli mayors, and has hosted 22 Israeli mayors in Indianapolis to exchange ideas.

MUNCIE—A Muncie woman who was co-winner of a Paul Newman-sponsored cooking contest will donate one-third of the \$50,000 winnings to the Holocaust Museum.

Doyle Baker Haeussler split her prize between a local foundation, Indiana Special Olympics, and the museum. She is not Jewish and is married to a German immigrant, but feels the world must never forget the Holocaust.

Jewish Veterans



COMMEMORATION—Harry Hochman, senior vice commander of Jewish War Veterans Post 114, rings the bell of the USS Indianapolis at the annual POW/MIA Commemoration held on Sept. 16 at the Veterans Plaza.

Hochman is a wounded and decorated veteran of World War II and had the honor to represent JWV Post 114 along with veterans of other organizations in a stirring and impressive program.

JWV is actively seeking new members. The Post meets every third Thursday of the month at the Jewish Community Center at 7:30 p.m. Contact Stanley Greissman at 317-843-0742 for additional information.

Einhorn named Armstrong Chair

Indiana University School of Medicine has been granted a \$1.5 million professorship for cancer research by the



Lawrence Einhorn, M.D.

Lance Armstrong Foundation.

Lawrence Einhorn, M.D., who was instrumental in developing a treatment that has produced a 95 percent cure rate in testicular cancer, has been named Lance Armstrong Foundation Chair in Oncology at IUSM.

Armstrong, a seven-time Tour de France winner, was successfully treated for testicular cancer, undergoing two surgeries and four series of chemotherapy, at the IU Cancer Center in 1996.

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BLESSINGS AT MORNINGSID

By MATTHEW J. SILVER

Every Friday afternoon at 4 p.m. for over 13 years she has ushered in the Sabbath for the "twilight congregation" at Morningside of College Park, the independent living community for seniors near the Pyramids.

Rosalie Gussow warmly greets everyone by name as they come into the chapel, and she begins the service reminding everyone to "be thankful for opening your eyes this morning; you made it to another day." She remarks on who from the congregation may be recovering at what medical facility, and she welcomes back those who have returned.

Anyone having a *mitzvah* or *yahrzeit* is invited to *bench* light.

"As we kindle these Shabbat lights, we attest to the majesty of god's work and rejoice in its beauty," everyone reads.

"Would anyone like to lead the Kiddush?" asks Gussow. Everyone joins the chanting.

"We are together as one, for we are the children of God. With the Sh'ma we make our declaration of our belief in one



Rosalie Gussow (left) shares Shabbat with Morningside residents.

God," she intones. Everyone reads and chants all the prayers and readings, with Gussow in the lead, from Lecha Dodi and Yis-m'Chu to the Kaddish and the prayer recalling, in Hebrew and English, the matriarchs and patriarchs. "We honor the generations who have come before us that have led us to be here today," Gussow says.

Several of the regularly attending 25-35 members, ranging in age from 80 to 98, arrive with assistive mobility devices.

Many have moved here from other states - New York, Tennessee, Ohio, Louisiana, Illinois - to be near their children; but just as many have always lived in Indianapolis.

Gussow relates the Torah portion for the week: "God tells Noah, 'I have decided to put an end to all flesh because of the lawlessness. I am going to bring a flood on the earth and destroy all the inhabitants.' After Noah lands and all his passengers debark, God says, 'So long as

the earth endures, seed time and harvest, cold and heat, summer and winter, daytime and nighttime, shall not cease.' And he blessed Noah and his family and made them fertile that they should multiply and populate the earth."

After the Aleinu: "This prayer demonstrates our continuing adoration for God as we strengthen the bonds of friendship," says Gussow. "We now close with the three-fold

priestly blessing, written in the Torah of Moses and spoken by Aaron and his sons. "And may the Lord make his countenance shine upon you and grant you shalom, peace, thy most precious gift."

"I am privileged to close the 45-minute service by leading Shalom Aleichim," she concludes.

Challah and grape juice or wine gets handed out, the

Continued on next page



Rosalie Gussow leading services.

Crossroads Ensemble to perform at IHC

Crossroads Ensemble knows how to make a joyful noise. Hear them in concert on Sunday, Nov. 13, 2 p.m., at Indianapolis Hebrew Congregation.

Juancho Herrera (guitar) of Caracas, Venezuela, and Mattan Klein (flute) of Jerusalem, Israel, were born 6,000 miles apart. Add Parisian-born Ben Zwerin (bass) and Mathias Kunzli (drums), from Switzerland, and the possibilities for fusion are endless.

The paths of these four crossed in the U.S.A., and their musical and cultural backgrounds have come together to create a true world-music cross-over project which involves Latin, Jewish, Ladino, Jazz, and Funk elements.

The concert is co-sponsored by Butler University Hillel, Etz Chayim Sephardic Congregation, and Indianapolis Hebrew Congregation and is free to the public.



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Harper

Continued from page 3

dox rabbi who was raised Reform and Conservative and belonged to every youth group in Indianapolis as a teen. He will guide the class through some of the major developments in Judaism over the past 100 years. "20th Century Judaism" is a mini-course in the style of the Florence Melton Adult Mini-School and is open to the entire Jewish community. The cost is \$75. Please call Tracy at the BEJ at 255-3124 to register.

PNAI meeting

Save the date for the next meeting of The Indianapolis Chapter of Parents of North American Israelis on Sunday, Nov. 20, 1:30-3:30 p.m. at the JCC. Bring photos of Israeli families!

Hanukaffair & Bazaar

Congregation Beth-El Zedeck will host its annual shopping event on Sunday, Nov. 20, from 10 a.m.-3 p.m., featuring a variety of vendors, raffles, and a bake sale. For more information contact the office at 253-3441.

Hanukkah pottery

The Bureau of Jewish Education is sponsoring "Chanukah Pottery by You" on Sunday, Dec. 11, 2-4 p.m. Children will paint ceramic menorahs at the studio in the North Willow Shopping Center using a wide array of colors. They will be fired and ready for pick-up before the start of Hanukkah. Cost is \$15 per plate. Space is limited. Call Tracy at 255-3124, ext. 706, to register.

First Steps at BEZ

Rabbis Dennis and Sandy Sasso lead a program of study and conversations during an interfaith and conversion outreach program. For more information contact the office: 253-3441.

Older adult activities

The JCC Older Adult Services Department has added a couple of new programs. Do take advantage!

The Open Artists Studio encourages adults to come to the JCC with their friends and art supplies to the JCC Art Room in the Youth Wing every Tuesday from 9-Noon. The cost is \$2 each visit.

The Libby Fogle Golden Age Club continues to thrive with its weekly Relaxation and Meditation Group on Tuesdays at 11 a.m. followed

by a luncheon at 11:30. Lunch is also held on Thursdays of every week.

If you have questions about any activities for adults over 65, call Julie Sondhelm, 251-9467, ext. 250.

Young adults in Chicago

The Sidney N. Shure Kehilla Program is a Chicago organization for young adults ages 21-35 to share religious, social, and cultural experience. For more information contact Alison marlow, director, at 773-871-6780, or e-mail her at amarlowe@jccofchicago.org.

Meditation & Kabbalah

On the second Thursday of each month at 7 p.m., come and explore the teachings of the Kabbalah through text study, discussion, meditation, chanting, and *niggun* (song), based on the ancient spiritual tradition and modern interpretations and applications.

The class will be held at Congregation Shaarey Tefilla, in conjunction with Chavurat HaLev, Jewish Renewal of Indianapolis. Call instructor: Riki Rose for more information at 317-253-4591.

Israeli folk dance

Love the music? Love the dance? Come learn the steps and join in the fun.

For all ages, this is an ongoing drop-in class that meets Mondays from 7:30-9 p.m. at the JCC. Partners are not necessary. The cost is \$2 for members.

Continued on page 9

Morningside

Continued from prev. page

blessings are made, and Shabbat greetings echo around the room.

With no ark, no Torah, no Everlasting Light, her sonorous voice, resonating like a cantor's, carries the service as Gussow conducts with the polish and depth of a seasoned rabbi. "These people are wonderful, they are so appreciative. This service is the highlight of my week."

IMCPL recognized as leader among urban libraries

The Indianapolis-Marion County Public Library has placed among the top-rated largest library systems in the United States, according to a recent industry ratings survey that defines excellence in public library service.

The 2005 Hennen American Public Library Ratings survey, announced in the October issue of American Libraries magazine, measures factors that determine the quality of library service within a community, including such per capita indicators as circulation of materials, volumes owned, expenditures on materials, patron visits, and reference assistance. This latest ratings edition includes data on the use of electronic resources in public libraries.

IMCPL maintained its sixth place ranking from 2004 while improving its overall ratings score by nine points. The Library has consistently ranked in the top 10 among the largest 76 public libraries since the survey's inception in 1999.

"This is further indication that IMCPL continues to be one of the best-managed library systems in the country," said Louis Mahern, president of the IMCPL Board of Trustees. "It also demonstrates the value we place on providing our patrons with the best in services from the Library's professional and dedicated staff, which is the real hallmark of what a public library does," added Mahern.

IMCPL set a record with over 5.1 million patron visits in 2004, drawing more attendance than all major Indianapolis sporting and cultural events combined. Its book and materials collection was enhanced to provide more materials in popular formats. In addition, greater efficiencies in service, such as the installation of self-check units at branch libraries,

allowed staff to devote more time to meeting individual patron needs.

The HALPR survey is administered by Thomas J. Hennen, Jr., director of the Waukesha County, Wis., Federated Library System.

Leading this year's survey are public library systems in Columbus, Ohio; Multnomah County, Ore. (Portland);

Denver, Colo.; Cuyahoga County, Ohio (Cleveland), and Baltimore County, Md. (Baltimore).

Overall, Indiana public libraries ranked fourth nationally, behind those in Ohio, Utah, and Oregon.

For more information on this year's HALPR rankings, visit the Hennen website at HALPR-Index.com.



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Obituaries

Richard Workman, 63, was Vietnam veteran

Richard E. Workman, 63, of Indianapolis, died Sept. 20.

He served in the U.S. Air Force during Vietnam. He was a truck driver for over 40 years and settled in Indianapolis 15 years ago.

He is survived by his brother, Robert (Joana) Workman, of New Haven, Conn.; three nephews and three nieces; his loving

companion, Claudia Scott, and her children Tia, Damian, and Clayton Williams, Tabatha Scott, and LaTasha Kimbrough, and grandsons Jaylen Scott and Devin Scott.

Funeral services were held on Sept. 23 at Aaron-Ruben-Nelson Mortuary. Burial followed in Beth-El Zedeck North Cemetery.

Jacob Cohen, 79, owned Washington Auto Parts

Jacob (Jack) L. Cohen, 79, of Indianapolis, died Sept. 30.

He co-owned and operated Washington Auto Parts for 65 years, retiring in 1991.

Mr. Cohen was active in stock car racing, supplying auto parts, sponsoring race cars, and building race cars as well. In 1992 he was inducted into the Indianapolis Speedrome Hall of Fame for his lifelong achievements and support of stock car racing. In 1997 his two sons purchased the Indianapolis Speedrome where he was board chairman emeritus. A race at the Speedrome, Jake's 150, held annually in June, was named in his honor.

Mr. Cohen was a U.S. Navy veteran of World War II. He

was a member of Congregation Beth-El Zedeck and Beth-El Zedeck Mens' Club, B'nai B'rith Lodge #58, and Monument Masonic Lodge #657.

He is survived by his wife, Betty Dorothy Zaideman Cohen; daughter Terriann (Richard) Kleiner; sons William S. (Wendy) Cohen and Joel E. (Laura) Cohen; brother Norman E. (Rita) Cohen; seven grandchildren, and five great-grandchildren.

Funeral services were held on Oct. 2 at Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial followed in Beth-El Zedeck North Cemetery.

Memorial contributions may be made to Hooverwood Guild or Congregation Beth-El Zedeck.

Geraldine Borne, 77, is being mourned

Geraldine Lippman Borne, 77, of La Quinta, Calif., formerly of Indianapolis, died Oct. 3.

She is survived by her sisters, Ruth L. Moss and Paulette L. (Dr. Edwin) Weinfield, granddaughter Heather (Eric) Romaine, and two great-granddaughters, Bonni and

Hailee.

Graveside services were held on Oct. 7 at Indianapolis Hebrew North Cemetery. Arrangements were entrusted to Aaron-Ruben-Nelson Mortuary.

Memorial contributions may be made to the American Cancer Society.

Harper

Continued from page 7

bers, \$2.50 for non-members.

Meditation for seniors

Learn relaxation and meditation with Gary Koppel every other Tuesday at 11 a.m. in the Laikin Auditorium of the JCC. Koppel is trained in various meditation techniques, including TM, the Silva Method, and others.

For more info call Julie at 251-9467, ext. 250.

Jewish War Veterans

The Jewish War Veteran Post 114 welcomes fellow veterans

to their monthly meetings on the third Thursday of each month. Meetings are held at the JCC, 7:30 p.m.

For more information contact Michael Gelfand, commander, 253-7982, or Stanley Greissman, adjutant, 843-0742.

Introduction to Judaism

Rabbi Arnold Bienstock is leading the Introduction to Judaism class at Congregation Shaarey Tefilla on Tuesdays at 2:30 p.m. The class is currently focusing on Hebrew reading. If

you are interested in joining the class, contact Rabbi Bienstock at 253-4591.

Adult ed at CBT

Congregation B'nai Torah offers classes daily. Sunday, 8:30 p.m., Tractate Brochos with Rabbi Hasten; Monday, 8 a.m., Intro to Gemora with Rabbi Schusterman, 8 p.m., Women's Parsha Class with Fraidel Schusterman; Tuesday, 10 a.m., Strive for Truth with Rabbi Crandall, 8 p.m., Partners in Torah with Rabbi Avi Grossbaum; Wednesday, 7 p.m., Kashrus with Rabbi Gold, 8 p.m., Women's Te'hillim; Thursday, noon, Bereshis with Rabbi Crandall, 8 p.m., Tractate Brochos with Rabbi Hasten; Shabbat classes: Saturday, 8:15 a.m., Parsha Hashavua; 10:45 a.m., Beginner's Service. 253-5253.

Parents night out

Enjoy a Saturday night with adults knowing your children ages 3 and up are safe and happy at the JCC from 6-11 p.m.

Kids should bring swimsuits and towels. Snacks provided. The dates are June 18, July 16, Aug. 6, Sept. 10, Oct. 1, Nov. 5, Dec. 3.

Payment options include a prepurchased punch card or registering your child the Wednesday prior to save \$5 on a single night cost of \$20 for members and \$30 for non-members.

Anne Doran, 92, was social worker

Anne B. Doran, 92, of Ft. Wayne, died July 17.

She was the younger sister of Minnette Ruchman and Rae Lipp, the sister-in-law of Meyer Ruchman, and the niece of Herman and Harry Kiomisarow. Born in Russia, she came to America in 1923. She worked as a social worker with Allen County Welfare for 43 years, retiring in 1977. She became a supervisor of the

child welfare division.

She was an active member of the Fort Wayne Jewish Federation, serving on the Social Services Committee and resettlement issues for many years.

She is survived by her niece, Louise Warshaurer, and her husband, Bill, Marshall Ruchman, of Dayton, Ohio, and Harriet and Allen Cohen, of Northbrook, Ill.

Marcia Levin, 75, was United Way director

Marcia Fink Levin, 75, of Indianapolis, died Oct. 3.

She graduated from Shortridge High School in 1957 and attended Indiana University, where she was a member of Sigma Delta Tau Sorority.

She married Robert Levin, part owner of Kipp Brothers. She returned to IUPUI to finish her degree and subsequently became director of senior enterprises, a branch of the United Way, which obtained household help for senior citizens.

Marcia enjoyed her work with the Central Indiana Council on Aging, Dialogue and Eldersource. She was a volunteer at the Eiteljorg Museum, a docent for several years at the Children's Museum, served on the board of Indianapolis Hebrew Congregation, and was a past president of its Sisterhood.

She is survived by her son, Bill; sister, Nancy; grandchildren Lexy and Jeanette; niece Lynn Goldstein Troop, and

nephew Jim Goldstein.

Graveside services were held on Oct. 6 at Indianapolis Hebrew North Cemetery. Arrangements were entrusted to Aaron-Ruben-Nelson Mortuary.

Memorial contributions may be made to the Lexy and Jeanette Levin Scholarship Fund at Goldman Union Camp Institute, 9349 Moore Road, Zionsville, IN 46077.

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If you have news and pictures you would like to see in *The Indiana Jewish Post & Opinion*, e-mail us at writers@indyrr.com.

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Editorial

On Oct. 25, I watched Andrew Weil, M.D. on "Larry King Live" promoting his new book, *Healthy Aging: A Lifelong Guide to Your Physical and Spiritual Well-Being*. I am not an expert on this subject, but I know a little bit because I was the primary caregiver for my mother, Helen Cohen, who lived to be 83, and now my father, Gabriel Cohen, who is 97.

The seeds for accepting this demanding role were planted 25 years ago after hearing my mother talk about her mother, Rose Aronovitz Leibovitz, who from age 18 until her death at 90 lived in Tampa, Fla. In my grandmother's last years she resided in Jewish Towers, which was considered a good nursing home. While my mother lived in Indianapolis all of her adult life, her older sister and two younger brothers lived in or near Tampa.

After my grandmother moved into Jewish Towers, my mother would fly to Tampa as often as possible, about two or three times a year, staying a couple of weeks each time. Upon returning I would hear the frustration in my mother's voice about the care my grandmother and the other residents received. Even though their basic needs were met, there was very little loving attention given.

Right then and there I remember thinking that I would never allow this to happen to my mother, but I was not at all certain that I would be able to bring this desire to fruition.

In American life, as was the case with my mother, many Jewish offspring live far from their parents and frequently are not able to care for them because of other responsibilities or because the parent's medical needs are too sophisticated for a son or daughter with no health care training.

My mother often quoted from the book *Life is with People*, by Mark Zborowski and Elizabeth Here Elizabeth Herzog. Originally published in 1962, this is the first anthropological study of Eastern European Jewish *shtetl* life. One of the things she mentioned from the book was how much the younger people respected their elders.

In a recent newspaper article on aging published in the *Waco Tribune-Herald*, written by Hap LeCrone, a clinical psychologist who works with older adults, he states, "Unfortunately, our society does not value growing older...instead we often focus on youth and beauty." But, he believes aging is not always about being sick and old, it can be fulfilling and gratifying.

"In my work, I've observed that self-esteem often improves with age...The need to impress others becomes less important as we grow older and we begin to understand that we can't please everyone," he writes.

"Relationships change...and we begin to let go of material possessions in order to deepen what is really meaningful in our life. Satisfying and healthy relationships become more important than immense success and wealth.

"Age often increases self-awareness and identity formation. We tend to understand ourselves better and can use past experience to make healthy decisions and positive choices," he writes. He believes that older adults have much to share with younger generations.

Dr. Weil had similar sentiments. "We are an unhealthy society in regard to our conceptions of aging. I want to try to start a dialogue to change that, and to get us off of this anti-aging kick, to think instead about being pro-health, to learning how to live long and well, and to really see the value in aging, that aging can bring increased wisdom, depth of character. There are rewards to aging. It's not just challenges and losses," he stated.

Weil visited Okinawa several times to study why the people there live such long, healthy lives. He noticed that the people there eat a different diet. They're genetically dif-

Maybe You'll Agree

Thanksgiving is on its way. This is the best American holiday in many respects. Not just for the food. Not just for the family gatherings.

It's the best because Americans of every faith and national origin celebrate it. Maybe the table includes soul food for some families, Middle Eastern food for others, Hispanic food for others, and American apple pie along with the pumpkin and mince pies for still others.

But it's a holiday of unity. A short recess from the current divisiveness that pervades America, with frictions between red states and blue states, religious fundamentalists and other believers, and our various "races" - "red and yellow, black and white," as the church song says, with a healthy helping of brown as the

Hispanics among us continue to become a larger part of the population.

For Jews, admittedly, a single day of Thanksgiving has to be redundant, especially for those of us who regularly attend services where we constantly reiterate thanks to God.

Let's hope this Thanksgiving spurs a general recognition that - even though we don't all have to agree on politics and policies - we certainly should agree to respect each other as fellow humans and fellow Americans. Jews especially know what the worst form of setting factions of the population against each other can lead to.

Maybe you'll agree.
Ed Statmann

ferent. They have clean air and water, and they exercise.

"The one thing that struck me though was that there is such a different cultural attitude toward aging. The oldest old people, people in their 90s, 100s, they're living treasures in this culture," he remarked.

"The communities make whole efforts to include them in all community activities so they don't experience the kind of isolation that old people do here. A great story I got is that a common cause of sibling fighting in Okinawa is over who is going to get to take care of the aging parents."

"Larry King Live" on CNN is a famous mix of celebrity interviews, political debates, and topical discussions. Born Lawrence Harvey Ziegler, in Brooklyn, King recently celebrated the 20th anniversary of this one-hour show. The way the show is frequently set up is that he interviews a guest for the first half and in the second half people from all over the world can call and ask the guest a question.

A viewer wanted to know, "Of all the things you suggested for healthier aging,

if you had to choose just one, what would that be?

Dr. Weil responded, "A few years ago the MacArthur Foundation released a book called *Successful Aging*. It was a study of aging in America. They interviewed hundreds of healthy old people to look for commonalities. The two things that stood out in their data were maintenance of physical activity throughout life and maintaining social and intellectual connectedness."

A local rabbi I spoke to told me another beneficial attribute for healthy aging. It is being adaptable to changes, accepting of one's limitations, and finding pleasure in what activities one is still able to do. Three more qualities it would not hurt to possess are feeling a purpose for being alive, a passion for what one does, and having a strong faith.

Many suggestions for healthy aging were mentioned here - diet, exercise, clean air and water, social and intellectual connection to community, acceptance of limitations, purpose, passion, and faith. These are good suggestions for all people of almost any age.

Jennie Cohen

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Finkel honored by Folksbiene Theatre

The Folksbiene Yiddish Theatre presented its Lifetime Achievement Award to Emmy-winning actor Fyvush Finkel on Oct. 30.

Mr. Finkel entertained at the event, a benefit for the Folksbiene, the country's sole surviving professional Yiddish theater, now in its 91st consecutive season.

The Brooklyn-born actor began his career over 50 years ago in the Yiddish theater on Second Avenue in New York. At age 43 he moved into mainstream American theater when he joined the national company of Jerome Robbins' Broadway hit "Fiddler on the Roof." He starred in the Off-Broadway hit "Little Shop of Horrors" for five years and earned an Obie for "Café Crown."



Fyvush Finkel

Fyvush recently celebrated his 83rd birthday with the release of a new solo CD called "It's Never Too Late."

Also honored at the Folksbiene benefit was Claire Barry, of the famed Barry Sisters.

Krakow rabbi city's first full-time since Holocaust

KRAKOW, Poland—The first rabbi to serve Krakow full time since the Holocaust has begun leading his community.

Rabbi Avraham Flaks, a 38-year-old Russian-born Israeli, was sponsored in his new post by the organization of Shavei Israel. He began his service during Sukkot.

The Holocaust nearly wiped out the Jewish community here, and the communist era led many Jews to flee the country and others to hide their Jewish roots even from their children, according to a spokesman for Shavei Israel, who estimated the city has about 1,000 Jews — some only recently coming out of the closet.

Lieberman, Israel launch Jewish Social Action Month

WASHINGTON, D.C.—U.S. Senator Joseph Lieberman (D-Conn) and Congressman Steve Israel (D-NY 02) have joined forces in the launching of the first annual global Jewish Social Action Month (JSAM).

JSAM celebrates the commitment to repair the world and will be held each year on Heshvan, the second month in the Hebrew calendar, which coincides with Nov. 3 to Dec. 1, 2005.

The initiative aims to promote Jewish unity, peoplehood, and social justice programs in Jewish communities throughout the world.

Lieberman and Israel are also spearheading efforts to have their colleagues support a declaration in the Congress.

An event is being done in Israel's Knesset to mirror the DC kickoff. The closing ceremony will be held on Nov. 30 at the Beit HaNasi, the home of Israeli President Moshe Katzav, and will be chaired by Israeli Deputy Minister Michael Melchior.

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Conference demands Iran's ousting

NEW YORK—"Iranian president Ahmadinejad's call to destroy Israel underscores the danger of its nuclear program. A regime that calls for the most devastating crime—genocide—cannot be allowed to acquire the most devastating weapons," said Conference of Presidents Chairman Harold Tanner and Executive Vice Chairman Malcolm Hoenlein in response to Iranian President Ahmadinejad's call for Israel to be "wiped off the map."

The Jewish leaders added, "We have written to UN Sec-

retary-General Annan and urged immediate action. We have asked him to reconsider his upcoming trip to Iran to protest such a flagrant violation of the UN Charter, one of whose main principles is that 'All Members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state.' The UN General Assembly should remove Iran for calling for the destruction of another member-state.

"The Iranian threat is not

only to Israel, but to the West, and to the entire world. Iran is developing missiles that can reach Europe and the United States. Their ideology of Islamic theocratic rule and their efforts to export it must be resisted by all democracies. That Iran's president could call for the destruction of another state and for 'a world without the United States' demonstrates that, under such a regime, it is not worthy to be a member of the community of nations.

"The UN Security Council must address the Iranian regime's threat to international peace. Iran has called for the destruction of other countries, is developing a nuclear capability and the means to deliver nuclear weapons, and is a chief sponsor of international terrorism.

"We welcome the immediate condemnation by the United States, Canada, France, Germany, Italy, the United Kingdom and other European Union members as well as by a representative of the Palestinian Authority. We hope for similar expressions from every civilized nation.

"We do not believe that Ahmadinejad's statements represent the views of the Iranian people, despite the endless incitement, lies and exhortations to which they are subjected."

Christian ritually buries flood-damaged Torahs

NEW ORLEANS—A Christian woman here has honored Jewish tradition by carefully burying flood-ruined Torah scrolls.

Becky Heggelund buried seven Torahs of Congregation Beth Israel, whose congregants were unable to get to the scene to do so.

They celebrated Yom Kippur in a hotel in Kenner, La., in a service led by a rabbi dispatched from New York with his own Torah.

Heggelund had worked as a secretary at Beth Israel for eight years during the 1990s and learned there to understand

and appreciate its rituals and values, she said.

The scrolls had been rescued from the temple by Isaac Leider of ZAKA, a New York-based Jewish rescue and recovery organization.

Heggelund removed, cleaned, and stored the velvet covers and silver crowns, breastplates, and pointers for the scrolls and buried them in her back yard after shrouding them in a vinyl barbecue grill cover.

The synagogue president said they eventually will be unearthed and disposed of properly in a Jewish cemetery.

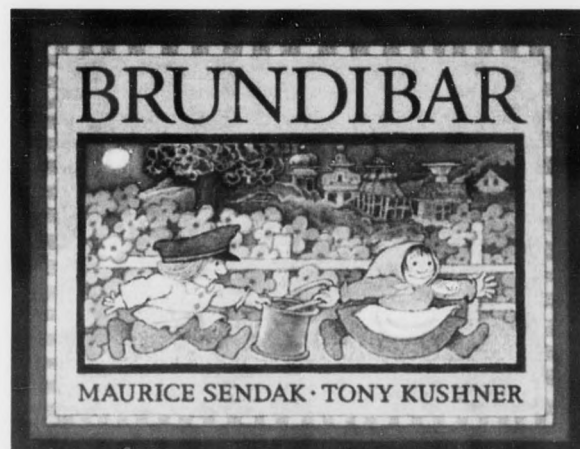


NO NUKES—Gov. Howard Dean, Democratic National Committee chairman, told the leadership of the Conference of Presidents of Major American Jewish Organizations that Iran will not be allowed to possess nuclear weapons under a Democratic administration and that Hamas must disarm before taking part in Palestinian elections.

Gov. Dean also spoke about the Democratic Party's support for Israel, his recent trip to Israel, Palestinian responsibility for the next steps in Middle East peace process, Islamic hate speech and incitement, combatting antisemitism, and domestic issues of concern to the American Jewish community.

Pictured (l-r) are: Conference of Presidents Executive Vice Chairman Malcolm Hoenlein, Gov. Howard Dean, Conference of Presidents Chairman Harold Tanner.

Kushner, Sendak team up in production of 'Brundibar'



Playwright Tony Kushner and artist Maurice Sendak are bringing "Brundibar" back to life.

The original opera was written in 1938 by Hans Krása, who staged it while imprisoned at Terezín, the Nazi's notorious "model ghetto." Kushner and Sendak published a picture-book version of the tale in 2003.

A co-production between Berkeley Rep and Yale Repertory Theatre, "Brundibar" will be presented in Berkeley throughout November and

December. It will then transfer to New Haven in February and will take the stage at New York's New Victory Theatre in April.

Kushner is the author of "Angels in America" and "Homebody/Kabul" and wrote the libretto for Broadway's "Caroline, or Change." Sendak is famous for books such as *Where the Wild Things Are* and *In the Night Kitchen*.

For information and tickets, visit www.berkeleyrep.org, www.yalerep.org, or www.newvictory.org.

Jordan cancels series after rabbis protest

The government of Jordan has agreed to cancel an antisemitic television series after receiving a letter of protest from 24 American rabbis who had met last month with Jordan's king.

The protest was organized by The David S. Wyman Institute for Holocaust Studies. "During the 1930s, too many Americans were silent in the face of rising antisemitism, with tragic results," said Wyman Institute Director Dr. Rafael Medoff. "Our generation must not repeat that error. We must speak out against antisemitism today, whenever and wherever it erupts."

The rabbis' letter was sent to the Jordanian Embassy in Washington, D.C., on October 24. Two days later the Jewish Telegraphic Agency reported the Jordanian Embassy's announcement (on Oct. 26) that the series has been cancelled, noting that "a group of rabbis

that had met with Jordanian King Abdullah II in September wrote the king a letter urging him to stop the broadcasts."

The series, called "Al-Shatat," portrays Jews conspiring to assassinate world leaders, cause stock market crashes, and provoke world wars, as part of a plan to conquer the world, based on the notorious antisemitic forgery "The Protocols of the Elders of Zion." One episode depicts Jews murdering a Christian child in order to use his blood for Passover matzos. Another episode shows Jewish leaders helping the Nazis slaughter Europe's Jews in order to win world sympathy for Zionism.

The 29-part series had been running on the Al-Mamnou television channel in Jordan. In recent years the series was also aired on Hezbollah's Al-Manar Television and on Iranian Television.

Crematoria supplier to be Shoah museum

ERFURT, Germany—City officials here have announced that the local factory that built crematoria for the Nazis' "final solution" will become a Holocaust museum.

The structure will become the permanent home for an exhibition the Jewish Museum in Berlin produced earlier this year.

The "Technicians of the Final Solution" exhibition relates how the Topf and Sons firm, which stayed in business until 1994, built the crematoria and other murder tools for the Nazis.

The company's owners acted well aware that their equipment was helping the SS killers attempt to burn the evidence that they had slain hundreds of thousands of people, giving them space to continue the mass murder.

Topf also built a ventilation system for the Auschwitz gas chambers, thus helping accomplish the killings of more than a million people. Topf previously had mainly built

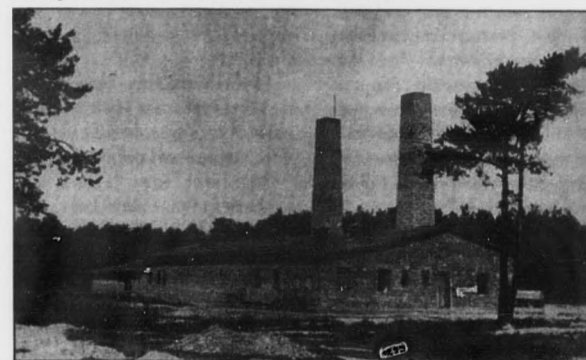
brewery equipment. Crematoria were a sideline.

The exhibition includes company records, photographs, writings of camp inmates, and remnants of the crematoria. It opened in Erfurt's civic museum. The city government is negotiating to buy the old factory, probably before December, according to municipal culture chief Karl-Heinz Kindervater.

Topf could have stayed out of dealings with the SS, but pursued the business.

Work for the SS accounted for only 2 percent of Topf's overall sales, so the company could have done without those contracts. It pursued the business and took the initiative in making the devices more efficient, according to the head of the Buchenwald concentration camp memorial, Volkhard Knigge, as reported in European news media.

He described the engineers as ordinary Germans, not rabid Nazis.



Crematorium IV, at Birkenau, 1943.

AICE offers awards for Israel study

The Israel Scholar Development Fund of the American-Israeli Cooperative Enterprise is offering awards to encourage students to pursue academic careers in fields related to the study of Israel.

Awards will be available to undergraduates who have

already been accepted to a graduate program, graduate students who have received master's degrees in Middle East related fields who wish to pursue a doctorate, and doctoral students who are writing dissertations related to Israel.

Each award will be for

\$10,000. The grants are for one year.

Proposals from candidates in all disciplines are welcome. The competition is open only to U.S. citizens.

Complete application information is available online at: www.jewishvirtuallibrary.org/jsourc/isdf.html.

YU to feature Einstein exhibit

NEW YORK—Yeshiva College and The Mendel Gottesman Library at Yeshiva University will sponsor an exhibit featuring rare docu-

ments, photographs, and rare footage demonstrating the special relationship between Yeshiva College and Albert Einstein as the college marks

its 75th anniversary.

The exhibit, "Einstein and Yeshiva University: Love for the Spiritual and the Moral," will run from Nov. 15-March 31.

The exhibit contains dozens of rare items, most of them illustrating Einstein's ties to the college. Highlights include footage of the ceremony at which he lent his name to the university's medical school and an original 1929 manuscript in which Einstein presents one of his attempts at a unified field theory, the most important scientific goal he tried to reach after devising his general theory of relativity.

The exhibit coincides with a Week of Science at Yeshiva College which will spotlight students' scientific achievements.

Bit of Wit

Dark times

According to the Jewish calendar the year is 5766. According to the Chinese calendar the year is 4703. That means

that for 1063 years the Jews went without Chinese food. This period was known as the Dark Ages.



Images of Israel

T'munot Yisrael

I've been taking photographs since I got a Kodak Brownie at the age of 5. The magical way cameras



transmute light into art gave me a gift – a lifelong habit of taking the

extra time to really see the world around me.

During college I lived in Jerusalem for a year. Times were quieter then, and I had easy access to every inch of Ha-Aretz (which still included the entire Sinai). I played rock-and-roll music in a Jerusalem club called Gitara Shloshim v'Echad, traveled widely, and took more photographs than could be counted.

Over the past few years I have made 10 trips to Israel. My family and I have spent a great deal of time with dear friends in Kfar

Vradim, a Western Galilee village that has opened its arms and made us part of their small community. My time there has added up to more than five months – plenty of time to capture a great many photographs and observations.

I am certainly not the first photographer to be utterly compelled by the coarse and fiery energy that radiates this land and this people, but the images and stories I share with you do come from the connection the camera makes between my eyes and my heart. —SAS

HaChuppah

By STEPHEN SCHUSTER

The distinctions that make a wedding ceremony Jewish are customs and traditions steeped in history and even enigma. It is possible that many of us have witnessed more prototypical Jewish weddings as depicted by Hollywood than we have seen in real life. Fortunately, Hollywood pretty much gets it right, and even non-Jewish moviegoers can probably recall that the key iconic elements of Jewish weddings include a rabbi, a broken glass, and the chuppah.

The origin of the chuppah in the Talmud is not certain, but weddings traditionally took place outdoors beneath the stars. The chuppah, today a reminder of the desert tents of our nomadic ancestors, creates an intimate, sanctified space where vows can better resonate. Some traditional reception facilities even have skylights positioned over the place where the chuppah will stand to replicate these origins.

In the 17th century, the traditional chuppah style was still a sufficiently new concept to merit a remark from Rabbi Moses Isserles as recorded in the Shulchan Aruch. He noted that the "pole and covering" chuppah is what we use "nowadays." (Even HaEzer 55:1)

The custom chuppah construction seen here certainly is not without precedent. There are no legal requirements as to a chuppah's shape or dimen-

sions, and couples, bridal mothers, or wedding planners (the latter two sometimes being the same person) have created chuppahs and new chuppah traditions that expressed their unique personalities.

Some customs have involved using a tallit, perhaps

a family heirloom, and others have used craft-type projects like quilts, embroidered or silk-screened fabric, or custom lettering. In fact the chuppah can be a group or community project of special sentimental value. (When Julie and I were married, our four children

Spirituality Corner

Finding meaning in the everyday

By RABBI MIRA WASSERMAN

Another season of festivals has cycled round, and as November begins, so too does the Hebrew month of Heshvan. This Hebrew month is distinguished from every other month of the Jewish year because it contains not a single holiday – no feasting and no fasting.

During the month that has just passed we scaled heights of awe and joy, welcoming a new year, appealing to God for atonement, and rejoicing in the cycles of nature and the Torah. From these holy heights we now descend into the everyday. With no holidays to interrupt the flow

of time, we give ourselves over to the regular cycles of night and day, of work and rest.

How do we hold onto the sparks of inspiration, of insight, of joy that we experienced during the holidays?

Heshvan presents us with this existential challenge: to muster a zest for life even when our days are ordinary; to find meaning in the everyday.

When the party's over, when my holiday clothes are sent off to the cleaners, and all my ordinary old obligations reassert themselves, I turn to this teaching of the sages, and it encourages me to uncover a sense of wonder even in a work-a-day world:

Every day, a person is sold, and every day redeemed.

Every day a person's spirit is taken and given to the Keeper, to be returned every morning.

Every day, miracles are made for her, as for those who left Egypt.

Every day, redemption is made for him, as for those who left Egypt.

Every day, she is nourished by the breasts of her mother.

Every day, he is chastised for his deeds, like a child before his teacher.

(Seder Eliyahu Rabbah 2:10)

This year, but four weeks separate the Jewish harvest festival of Sukkot from the American harvest festival of Thanksgiving, and so we do not have long to wait before the next holiday shakes us from our regular routine.

May we greet each day in between as a sacred opportunity to recognize our responsibilities, to awaken to wonder, and to give thanks.

Rabbi Wasserman serves Congregation Beth Shalom, in Bloomington, Ind.



HaChuppah

held the four poles of our chuppah.)

During my wanderings around Jerusalem's newest archaeological revelations, I came upon this compelling scene. A young woman whose tightly controlled frenetic demeanor could only make her "the wedding planner" had taken complete command of what was once a Roman plaza. Just an American football field distance from the Western Wall, all the trappings of a society marital event were coming together with the efficiency of a military operation.

At the epicenter of the preparations, and perhaps the main source of the wedding planner's impatience, was the construction of what would obviously become a gorgeous chuppah – from the Hebrew verb *l'chapot* (to cover). Oversized, dramatic, and ethereal with stark white drapery, one could only hope that the marriage itself would be as lovely as the canopy that gave birth to it.

Stephen Schuster is vice president of Temple Sinai in Worcester, Mass., where he lives with his wife, Julie, and their four children. A published writer, photographer, and recording artist, Steve is CEO and founder of Rainier, one of the leading marketing consultancies for high-technology companies. An avid songwriter, hiker, gardener, and yoga practitioner, Steve has made 10 trips to Israel. He welcomes comments at steve@rainierco.com.

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Media Watch

Just as I was getting hooked on 'Just Legal'....

By RABBI ELLIOT B. GERTEL

The new TV season has brought me a rare sadness. I



don't recall when I was last downhearted that a TV series was cancelled. But that's the way I feel about the WB Network's quick and heartless pulling of the plug on "Just Legal" after only three episodes had aired.

There was something about this short-lived series written by Jonathan Shapiro and produced by Jerry Bruckheimer, most recently of *CSI* fame. It had a sweetness and an idealism rarely seen on TV, along with two engaging co-stars, the veteran Don Johnson, who began as a child actor and who has never lost his youthful spark, and the promising newcomer Jay Baruchel.

Baruchel played David Ross, a 19-year-old prodigy law school graduate who is deemed too young by cushy law firms but falls into his first case with hardened, cynical attorney Grant H. Cooper (Johnson). David is nicknamed "Skip" and always makes a point of declaring that the epithet derives from his having skipped so many grades in school and not from any proclivity toward skipping and hopping like a child.

Cooper has ceased defending his clients and has taken to plea-bargaining cases fed to him by an equally cynical cop. At one point this cop, Detective James Walsh (John Mese), who only appeared in the first episode, chastens Cooper, "You plead out criminal cases, I send you car crashes." Referring to a particular client he adds, "Do you really think she's the only innocent one you sent away?"

The pilot episode features a fetching and affecting young woman (Peyton List) who confesses to a murder she did not commit. David is smitten by her from the first time he sees

her, and requires no convincing of her innocence, even of her perfection. He impetuously stands up for her in the courtroom itself, much to Cooper's chagrin.

His faith in this girl and in the justice system begins to work a

found innocent.

As for Cooper, we learn that he had defended an accused cop-killer who was found guilty and executed and that the police had taken revenge by concocting false allegations that he had bribed witnesses.

All this happened over a decade ago, and "no lawyer would go near him." Yet David, who had been working as Cooper's golf caddy while awaiting a law job, is unfazed by all these obstructions to his new mentor's career (despite his mother's warnings) and even by Cooper's considerable mental baggage.

By the end of the first episode Cooper ends his mercenary relationship with Detective Walsh. "We're not on the same side any-

more. We're not supposed to be." He is ready to tell a jury, in a closing statement that confirms what he has learned—or better, been reminded—by the example of his young colleague: "You practice law long enough, it breaks your heart, but the law is still the best thing people have come up with to do good."

The second episode (also written by Shapiro) featured a heartfelt defense of "the nearest person of color to the crime." The third episode (penned by Rob Bragin) dealt with a lawsuit brought by a woman incapacitated by her plastic surgeon.

Aside from Judge Abrahams, no hint was made that any of the characters is Jewish. Nothing was said as to whether the arrogant plastic surgeon of Episode Three was Jewish. The writers were careful to diversify the doctors and district attorneys as Asian or Arab American, etc.

I, for one, would have been very proud had the idealistic young attorney played by Baruchel been identified as Jewish. We can always use an idealistic, likeable Jewish teenager among television characters. TV has not been

kind of late to Jewish teens. In the first episode it seemed that the character's mother was being depicted as a Baby Boomer version of the kind of overprotective *kvetch* found in 1960s stereotypes of Jewish mothers.

After the series was cancelled, I watched the first episode again. I still think it is well-written, well-acted, engaging, uplifting, and sweet.

* * * *

'Crashers' debases society as a whole

It's still going strong. At the heart of the summer season, "Wedding Crashers" was packing 20- and 30-somethings into the theaters, even the late-late shows, attracting Hollywood's equivalent of High Holy Day congregations. In at least one large theater in most major cities, the film survived to compete with High Holy Days that were "late" on the Gregorian calendar.

Owen Wilson and Vince Vaughn play legal bureaucrats (who arbitrate divorce cases) by weekday and crashers of

I'd stake my reputation on that assessment. But one never knows where a series will go. Maybe there would have been much more heartbreak down the line. Would Bruckheimer and Shapiro have made villains of Jewish professionals in various episodes while deciding not to identify one of TV's most earnest and thoughtful young characters as a Jew?

it takes.

Performers Wilson and Vaughn charm both audiences and their characters' female prey. Their characters are, respectively, reserved and boisterous, with enough self-awareness to trap women with both their strengths and weaknesses, but not anywhere near enough to know that they are self-destructive. They are both ruthless and vulnerable.

These characters and their "mentors" are not above positioning themselves at funerals in order to hit on a grieving



Jay Baruchel and Don Johnson in "Just Legal."

gradual but perceptible transformation in Cooper's psyche and in his life. This transformation is most touching, but not as touching as David's reliance on Cooper for an experienced hand at rough moments, both literally and judicially.

The chemistry between Johnson and Baruchel was already well-formulated in the first episode. Some interesting female characters with much potential were introduced, including a law school classmate of David's (Susan Ward) and a client of Grant's (Jaime Lee Kirchner) who lies to her probation officer about working as his receptionist until David actually gets her to do some work, as much by example as through threats of exposing her chicanery.

There was even a female judge in the first episode who is a thorn in Cooper's side and who would seem to be Jewish. Judge Sarah Abrahams (Amy Aquino, of "Brooklyn Bridge" fame) did humiliate Cooper in court, helping the writer and producer to gain him sympathy as an underdog, but does appear to have a heart by the end of the first episode, as indicated by a sentence that she imposes even after the client is



A scene from "Wedding Crashers."

weddings by weekend. Their goal is to bed the entire bridal party if possible, and they use every possible artifice in bagging their prey, posing as war heroes, "caring" men, whatever

wife or daughter. As one character puts it, "Grief is nature's most powerful aphrodisiac."

Director David Dobkin and "writers" Steve Faber and Bob
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Opinion

Islamophobia?

By DANIEL PIPES

An Islamist group named Hizb ut-Tahrir seeks to bring



the world under Islamic law and advocates suicide attacks against Israelis. Facing proscription in Great Britain, it opened a clandestine front operation at British universities called "Stop Islamophobia," the *Sunday Times* has revealed.

Stop what, you ask?

Coined in Great Britain a decade ago, the neologism *Islamophobia* was launched in 1996 by a self-proclaimed "Commission on British Muslims and Islamophobia." The word literally means "undue fear of Islam," but it is used to mean "prejudice against Muslims" and joins over 500 other phobias spanning virtually every aspect of life.

The term has achieved a degree of linguistic and political acceptance, to the point that the secretary-general of the United Nations presided over a December 2004 conference titled "Confronting Islamophobia," and in May a Council of Europe summit condemned "Islamophobia."

The term presents several problems, however. First, what exactly constitutes an "undue fear of Islam" when Muslims acting in the name of Islam today make up the premier source of worldwide aggression, both verbal and physical, versus non-Muslims and Muslims alike? What, one wonders, is the proper amount of fear?

Second, while prejudice against Muslims certainly exists, "Islamophobia" deceptively conflates two distinct phenomena: fear of Islam and fear of radical Islam. I personally experience this problem: despite writing again and again against radical Islam the ideology, not Islam the religion, I have been made the runner-up for a mock "Islamophobia Award" in Great

Britain, deemed America's "leading Islamophobe," and even called an "Islamophobe Incarnate." (What I really am is an "Islamism-ophobe.")

Third, promoters of the "Islamophobia" concept habitually exaggerate the problem:

- Law enforcement: British Muslims are said to suffer from persistent police discrimination, but an actual review of the statistics by Kenan Malik makes mincemeat of this "Islamophobia myth."

- Cultural: Muslims "are faced with an extreme flow of anti-Islamic literature that preaches hatred against Islam," claims the president of the Graduate School of Islamic and Social Sciences in Virginia, Taha Jabir Al-'Alwani: "novels, movies, books and researches. Just among the best-selling novels alone there are almost 1,000 novels of this type." One thousand bestsellers vilify Islam? Hardly. In fact, barely a handful do so (for example, *The Haj*, by Leon Uris).

- Linguistic: A professor of Islamic studies at George Washington University, Seyyed Hossein Nasr, falsely reported (in his keynote speech at a U.N. event, "Confronting Islamophobia," reports Alexander Joffe) attempts to hide the Arabic origins of English words such as *adobe*—which derives in fact from ancient Egyptian, not from Arabic.

- Historical: The term *anti-Semitism* was originally used against Arabs living in Spain, Nasr also stated in his speech, and was not directed at Jews until after World War II. Nonsense: *anti-Semitism* dates back only to 1879, when it was coined by Wilhelm Marr, and has always referred specifically to hatred of Jews.

Fourth, Hizb ut-Tahrir's manipulation of "Stop Islamophobia" betrays the fraudulence of this word. As the *Sunday Times* article explains, "Ostensibly the campaign's goal is to fight anti-Muslim prejudice in the wake of the London bombings," but it quotes Anthony Glee of London's Brunel University to the effect that the real agenda is to spread anti-Semitic, anti-Hindu, anti-Sikh, anti-homosexual, and anti-female attitudes, as well as foment resentment of

Western influence.

Finally, calling moderate Muslims (such as Irshad Manji) Islamophobes betrays this term's aggressiveness. As Charles Moore writes in the *Daily Telegraph*, moderate Muslims, "frightened of what the Islamists are turning their faith into," are the ones who most fear Islam. (Think of Algeria, Darfur, Iraq, Iran, and Afghanistan.) "They cannot find the courage and the

words to get to grips with the huge problem that confronts Islam in the modern world."

Accusations of Islamophobia, Malik adds, are intended "to silence critics of Islam, or even Muslims fighting for reform of their communities." Another British Muslim, Yasmin Alibhai-Brown, discerns an even more ambitious goal: "all too often Islamophobia is used to blackmail society."

Muslims should dispense

with this discredited term and instead engage in some earnest introspection. Rather than blame the potential victim for fearing his would-be executioner, they would do better to ponder how Islamists have transformed their faith into an ideology celebrating murder (Al-Qaeda: "You love life, we love death") and develop strategies to redeem their religion by combating this morbid totalitarianism.

Europe under siege

Two recent stories dramatically illustrate Europe's looming immigration problem.

One concerns a gang estimated to have smuggled 100,000 illegal immigrants, mainly Turkish Kurds, into Great Britain. These economic migrants paid between £3,000 and £5,000 to be transported via an elaborate and dangerous route. The Independent explains: "Their journeys lasted several weeks and involved safe houses, lorries with secret compartments and, in some cases, clandestine flights to airfields in the South-east."

A senior British police source commented that "It's a tortuous journey, full of discomfort and danger, but they are determined to get here, given the particular attraction of London's established Turkish community."

Turks are hardly alone in wanting access to Europe; the second story concerns human waves of impoverished sub-Saharan Africans storming and breaching fences to enter two tiny Spanish enclaves on the Mediterranean coast of Morocco, Ceuta and Melilla.

Until recently, these Iberian vestiges of the Crusades appeared to be curious remnants of a bygone age. Now, however, they are (along with the Canary Islands, Lampedusa, and Mayotte) among the European Union's most isolated and vulnerable entry points, stepping stones feeding illegal immigrants to the whole of the European Union.

Melilla is a town of 60,000

with a six-mile (10-kilometer) border with Morocco, protected by Spanish Legion and Moroccan civil guard units, high fences bristling with razors, and the latest anti-personnel technology (sensor pads, movement detectors, spotlights, infrared

lilla at a single go in September, an estimated 300 succeeded. In early October 650 persons ran for the fence, and 350 are said to have made it. "There were just too many of us" to be stopped, observed one Malian. An estimated 30,000 more Africans

Turks are hardly alone in wanting access to Europe; the second story concerns human waves of impoverished sub-Saharan Africans storming and breaching fences to enter two tiny Spanish enclaves on the Mediterranean coast of Morocco, Ceuta and Melilla.

cameras).

The typical African migrant travels across the Sahara desert to reach the Mediterranean coast, where he idles nearby until the right moment for a run to Spanish territory. "We were just tired of living in the forest," explained a young man from Guinea-Bissau. "There was nothing to eat, there was nothing to drink."

In mid-September the Africans began assaulting the frontier en masse. Deploying crude ladders made of branches, they used their weight to bring the fences down in places. As one of them put it, "We go in a group and all jump at once. We know that some will get through, that others will be injured and others may die, but we have to get through, whatever the cost."

The tactic works. When over 1,000 persons tried to enter Me-

await their turn.

The confrontation can resemble a pitched battle. The Africans throw rocks at the security forces, which respond with bayonets, shotguns, and rubber bullets. The assaults left about a dozen Africans dead, some trampled in the rush to Spanish territory, others shot by Moroccan police.

Madrid eventually prevailed on Rabat to crack down on the remaining Africans-in-waiting, which obliged by flying some 2,000 of them to their countries of origin and exiling another 1,000 to Morocco's southern desert, far from the Spanish enclaves. The removal was done with some brutality, dumping the Africans and leaving them to fend off the harsh elements almost without help. But the unwelcome signal was

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Focus II

True communication

By RABBI SHEA HECHT

The "typical person" says about 20,000 words each day



– depending on their family structure, job, and personality – which averages 3,000-5,000 statements a day. A statement can be as short as saying Go!, a few sentences spoken together, or one sentence including many statements. According to an article I read, 10 percent of these statements are lies. The article intrigued me. Ten percent of our statements each day are lies? What does the "typical person" lie about?

Well, when we meet someone we dislike, we say, "Oh! How nice to see you." When someone asks us for information that we are too lazy to get, we say, "I don't have it." We constantly tell lies, like, "You look like you lost weight," "That was a great idea," "I was just going to call you," "I don't have time," "You're so smart," "I got lost," "I forgot," "I'm so happy for you," "It was an excellent price," and "I'm having a great day." When someone tells us an idea, we say, "I'll take it under advisement." When late we say, "It took me more than half an hour to find a parking space."

Are these daily statements, which many people make, truly lies? Many of these comments are subjective comments, comments which can be true under the right circumstances, with the right intentions, and which are said to facilitate communication. In fact, because such comments are usually said with the intention of making or keeping peace, they are communication tools and not necessarily lies.

Subjective comments can be translated in various ways that would also make them the truth.

A subjective comment can reflect the perception of the person making it. We see a situation a certain way because

of our own personal slant. If I like black clothing and others do not, my complimenting a black suit is because of my perception of that color clothing regardless of what others think. Also, there are times when subjective comments reflect our mood. I may like black clothing today, but not tomorrow. That does not belie the truth of my positive comment yesterday.

There are times when subjective comments can inspire someone else so that they make it the truth. When my father, obm, was asked for a reference, he would fulfill the request. My father recognized the potential in everyone and sought to stress and strengthen what he saw as the truth. He was also realistic enough to know that not everyone saw the same goodness he saw, even the receiver of the recommendation itself; therefore, as he handed over the reference, he would say, "Read it, and go out and make it true." In this way he inspired the person to strive for more and make his positive perception of them the truth.

Subjective statements that are lies can at times become the truth. Just by saying a comment we can inspire ourselves to make it the truth. Even if I don't feel sorry, when I make an apology, just by making the statement I may start to actually feel it. The statement opens a certain quality within me that can help make the statement true.

Subjective comments can be translated many different ways and are used to enhance communication and keep the peace, and even help us grow. But when we cross the line and lie about things that are black and white provable facts, then it can harm our communication and our relationships.

Two people – any two people, be it spouses, parent and child, or two friends – can't have meaningful communication that is burdened with constant lying. If someone gets an item repaired for \$200 and tells their spouse it was \$100, it's an outright lie. Lying about the price of a product – or anything that can be proven – can come back and haunt you and hurt your communication.

Yet if someone pays \$200 for a repair and when asked says it was cheap, that is a subjective comment. When someone says a repair was cheap, that is not a lie, because it is a matter of perception: He thought it was cheap. How should he know how much it costs for tires/refrigerator/sink to be fixed? To him the repair seemed cheap.

Such is the difference between a subjective and an objective statement. One is perception, and one can be proven to be a lie. One is a communication maker, the other a communication breaker. One can be used, and one shouldn't be used – ever.

Negatively speaking

The study on lies got me wondering. Is there a study on negative statements and how detrimental they are?

So over the next few years I conducted my own private study, both formally and informally. I studied statements of the people around me: politicians, those I counseled, people at meetings and in public places. I would listen to people talk and keep a tally of how many negative statements were said.

I eavesdropped on adults talking to their pets and children talking to their dolls and playmates. I listened to news reporters and commentators. I would concentrate on conversations between spouses and siblings, parents and teachers, people in their workplace and places of leisure. I kept my ears open for negativity, and I realized that many people speak counterproductively.

Negativity breeds negativity. Its influence is a damper and kills the mood of the moment. It destroys homes, children, jobs, classrooms, and public relations almost everywhere. Negative energy affects the giver as well as the receiver of the comment. The great thing is that positive energy has the same ripple effect, and a person who speaks positively creates a wave of positive energy and could accomplish great things with their words.

Sometimes it's the bad mood of a parent that kills the atmosphere at the dinner table, a child who ruins the

atmosphere in the class with his detrimental behavior, or a spouse that destroys what should have been a lovely evening spent together with their bickering. Negativity can be in tone or in language. It can be sarcastic or straight. It can be subtle or overt.

we could have. He poisoned the atmosphere in the room; the other people were tired of his negativity and wouldn't agree with what he said even though a lot of what he said made sense.

One couple who sat in my office for counseling tossed 47

I must tell you that the negativity didn't help much. He was smart and well meaning. His statements were logical and powerful. Had he made his presentation in a positive manner, he would have accomplished so much. As it was, his negativity spiraled, holding us back from accomplishing as much as we could have. He poisoned the atmosphere in the room; the other people were tired of his negativity and wouldn't agree with what he said even though a lot of what he said made sense.

With all the statements that we make each day, it's interesting to note that the average couple has meaningful conversation for as little as one minute a day. Meaningful communication between parent and child is less than two minutes a day. With so little meaningful communication every day, we must make sure to keep our communication honest and open and positive. By communicating positively and helping those around us see the best in themselves, we can assure ourselves that the communication we do have has been productive.

I remember sitting at a meeting that was called to deal with a community crisis. One of the main players at the meeting, someone whom I respected, was negative about everything. In fact I kept a written tally, and he made 22 negative statements just in his opening presentation.

I must tell you that the negativity didn't help much. He was smart and well meaning. His statements were logical and powerful. Had he made his presentation in a positive manner, he would have accomplished so much. As it was, his negativity spiraled, holding us back from accomplishing as much as

negative comments back and forth – sometimes quite loudly. True, if the relationship was perfect (whatever that means), they wouldn't have been sitting in my office, but there are ways to phrase statements, even negative ones, and do so in a positive tone. I couldn't help but think how much more civil the atmosphere would have been had the issues been phrased positively.

Think about it on a practical level. Would you want to come home on time if, when you walk in the door, you are bombarded with accusations and complaints of why you are late and why you forgot what you were supposed to bring home? Would you call home if you know you will be welcomed with an argument and a lack of appreciation? If a story you share will be bombarded with negative comments, why share it? It makes no difference if you are a child coming home from school or an adult coming home from work. It's irrelevant if the negativity is spouse to spouse or parent to child – it destroys.

Here is an interesting result of my study: If we in fact find that people are negative in their conversation or in their

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Opinion

Why I'm glad some of my best friends are Christians

By JACOB NEUSNER

Growing up in West Hartford, Conn., I went to school with



Christians, but I didn't know that Christianity was a religion, much like Judaism. I perceived Christianity as an ambient culture – what we Jews were not. Christianity existed in books, not in the real world in which I lived.

Christians observed Christmas. We didn't. They ate bread on Passover. We didn't. When in school we said the Pledge to the Flag and the Lord's Prayer; we meant the former and mumbled the latter. Some of them stopped in the middle of the Lord's Prayer, and some of them finished it, and we never knew why the Catholics said it one way and the Congregationalists another.

I had many Christian acquaintances, but my friends were all Jewish. That was the pattern that persisted through college and graduate school. It was only when I found myself teaching about Judaism in the academic setting that I met Christians who took religion as seriously as I did and do.

My first mentor, Fred Berthold at Dartmouth, my close colleagues, Jim Strange and Danny Jorgensen at University of South Florida and Bruce D. Chilton at Bard College, and my co-author and teacher, Andrew M. Greeley, University of Chicago and University of Arizona, taught me that Christianity is more than a matter of culture.

I found, too, among my students people as passionately concerned for their religion as I was and am for mine, represented by Jewel Davis, head of the chaplaincy at Columbia University and Martin Pickup of Florida College, among many. Knowing believing and practicing Christians made Christianity in all its varieties not only less strange and incomprehensible but more human and, if not plausible,

then at least human.

I identify Christianity with the aspiration to be like God. "You shall be holy, for I the Lord your God am holy" bears meaning beyond the limits of the "you" of holy Israel, the community of Judaism, because Protestant, Orthodox, and Catholic Christians have shown me that same yearning for God and Torah (which they know as Scripture and tradition) that holy men and women of Judaism feel.

Christian faith incarnated in people I know and cherish stands for something quite different from Christian theology conveyed as intellectual propositions. Friendship among people of diverse religions opens the path to a deeper knowledge of God than knowing only our own kind yields.

Reading the brilliant novels, poetry, and prayers of Andrew M. Greeley, the philosophy of religion of Fred Berthold, the works of erudition and the creative imagination on Rabbi Jesus and Rabbi Paul of Bruce D. Chilton – these afford understanding of and lead to empathy for Christianity and its incarnate God, because they show the meaning of incarnation as an act of human imagination and aspiration.

That made possible my *The Incarnation of God: The Character of Divinity in Formative Judaism* (Lanham, Md.: University Press of America), just as much of my scholarly oeuvre shows some of what I have learned from colleagues who were and are patient teachers and friends.

Colleagues in biblical studies and history of religions put a human face on critical learning and made it possible for me to adapt the approaches and ideas of Rudolph Bultmann and Mircea Eliade to the study of rabbinic writings and of Judaism.

No wonder the rabbinic sages advise, to master the Torah, get yourself a friend (the Hebrew word is *havev*) because the Torah is not accessible in private, but only in partnership with a co-worker and a colleague – all the more so with a friend.

Jacob Neusner is research professor of religion and theology at Bard College, Annandale-on-Hudson, N.Y.

Of natural and man-made disasters

By RABBI MARLA J. FELDMAN

Sheila's eyes brimmed with tears as she watched two yel-



pers, and toiletries that completely filled the tiny social hall, Sheila promised to share her new-found wealth with other churches in the area facing similar struggles.

One day later, Sheila called the Jacobs' Ladder phone and sheepishly asked, "Did you mean it when you said you might be able to come by again? Everything you brought is already gone."

low Penske trucks roll through the grassy weeds leading to the church's door. "I thought you meant two flat-bed trucks," she said, incredulous at the volume of supplies delivered by the Jews to her tiny church, struggling to meet the needs of hundreds of hurricane evacuees and their host families in her impoverished rural community at the outskirts of Columbia, Miss.

Her father-in-law, the pastor, had died a few years earlier; his grave was prominent in the back of the church. The new pastor had left several months ago, and no one had heard from him since. Along with Mary, her aging mother-in-law, Sheila tries to keep the church alive to serve the spiritual, and now the nutritional, needs of their flock.

Overwhelmed by the mounds of soup, cereal, dia-

pers, and toiletries that completely filled the tiny social hall, Sheila promised to share her new-found wealth with other churches in the area facing similar struggles. One day later, Sheila called the Jacobs' Ladder phone and sheepishly asked, "Did you mean it when you said you might be able to come by again? Everything you brought is already gone." Such is the abject poverty of the region, increasingly burdened by unemployed evacuees swelling their ranks. On "family day" at the Jacobs' Ladder project run by the Union for Reform Judaism and its Henry S. Jacobs Camp in Utica, Miss., hundreds of poor local families flock to the "warehouse run by the Jews" for desperately needed food and supplies. We saw no relief centers in the area, but partnered with many volunteer groups running similar distribution centers to assist the churches and shelters caring for thousands of displaced evacuees.

I wonder which is worse – that the government seems completely absent from this afflicted region, unable to extend its relief efforts this far, or that this community was so profoundly neglected prior to the crisis. And I wonder what

will become of these families after the crisis ends. Will the new construction, the jobs, and the government contracts also pass them by? Will they continue to be left behind and ignored as the nation turns its attention and resources to the lights of Bourbon Street?

In the past few years, the combined effect of unrelenting budget cuts and reckless fiscal policy has caused the number of poor Americans to jump to 37 million people. The number of Americans without health insurance has increased by six million over the past five years, bringing the total number of uninsured to 46 million. All this took place during a period of economic "recovery."

Despite this abysmal profile of America, Congress this month has pledged to cut spending by \$35 billion, slashing programs that ameliorate the grueling impact of poverty. Likely "hits" include \$10 billion from Medicaid, which provides health coverage to 53 million low-income children, parents, seniors, and people with disabilities; \$13 billion from programs including student loans and child nutrition; and \$1 billion from child care and unemployment insurance. Additional tax cuts promised by Congress and the

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Family day at URI's Jacobs Camp in Utica, Miss.

Jewish Theater

A different take on the Jewish immigrant experience

By IRENE BACKALENICK
"The Immigrant" was an affecting little play when it



first surfaced a few years ago. Affecting, but also with historic significance. Writer/actor Mark Harelik wrote this piece as a tribute to his grandparents – and indeed it is their story.

Not all Russian Jewish immigrants to this country entered through the port of New York. At the turn of the century several benevolent Jewish organizations thought it wiser to deflect the hordes of arriving Jewish immigrants to a southern port. The coastal cities, and particularly New York, could not absorb them, they felt, and could thus precipitate a wave of antisemitism. Hence the Galveston Movement was born, with philanthropist Jacob Schiff playing a leading role.

Mark Harelik's grandfather Haskell was one such immigrant. Landing with other Russian Jews in Galveston, Texas, he set out across the countryside with a pushcart, selling bananas at a penny each. It was in Hamilton, Texas (pop. 1,203), that he stopped at a house to ask for water. That drink, and the help of that older Christian couple, changed the course of his life.

The wife, in particular, was a woman who carried out her Christian principles, exuding warmth and charity. Is it an accident that the playwright has named her Ima, the Hebrew word for mother? Thus it was that Haskell Harelik settled in Hamilton, where he thrived, raised his family, and ultimately owned the town's department store. A typical Jewish immigrant success story. Only the geography was different.

Moving on, the play became a musical, having opened last year off-Broadway. And now

this musical version launches the Westport Country Playhouse's winter season.

Does this work as a musical? In our view, it does not. The story stood on its own beautifully in the original form, almost biblical in feeling – and with no pretensions of musical grandeur. But now both Steven M. Alper's music and Sarah Knapp's lyrics hobble, rather than enhance, the story.

The music, granted, is occasionally haunting, lurking on the edge of an operatic style, but in no way memorable. Nor do the lyrics, with their repetitious lines, rise above the ordinary. What can be said in its favor is that it is a pocket-musical – small, understated, and tasteful. No overblown production numbers and flashy dancers.

Whatever the drawbacks of the musical itself, this is a fine production, under Tazewell Thompson's clean, sharp-edged direction. The cast members (Beth Fowler, Dale Hensley, Kyra Miller, and Tally Sessions) are superb singers and performers who rise far above their material.

Although it is a pleasure to hear each one sing, unfortunately those songs bring the play's momentum to a grinding halt. Yet each spoken scene is on target, with actors aging in a subtle, appropriate manner as the story unfolds over a lifetime.

Thompson must be commended for daring to bring

Salwen on the Scene

A beautiful autumn 'Apple'

By JUDY SALWEN

So much cultural beauty here in The Big Apple. Wish it were



so in other parts of the world!

American Ballet Theatre opened a three-week run on Oct. 19 at the New York City Center, featuring so many of its stars and distinctive ballets. "Afternoon of a Faun," choreographed by Jerome Robbins, was one of the offerings as was Mark Morris' "Gong." My favorite of the evening was "The Howling Cat" and its vignette, "Something Like a Tango," danced by Paloma Herrera and Jose Manuel Carreno.

In addition to the fall program, ABT returns each spring for a season at the Metropolitan Opera House.

The second big event of the fall season at the Seventh Regiment Armory, Park Avenue, Oct. 21-27, was The International Fine Art and Antique Dealers Show. Over 65 dealers exhibited, and Salwen spoke to a few Jewish dealers

(there were so many!).

At the Hirschl & Adler booth, Elizabeth Feld told me about their recent exhibition of Ruth Light Brown, who painted canvasses of the heritage of the Jews of the Lower East Side, primarily in conte crayon and charcoal. The gallery is located at 21 E. 70th St.

Another Jewish exhibitor was The Lillian Nassau Gallery, at 220 E. 57th St., my neighbor. They specialize in exquisite Tiffany lamps and brass. Paul Nassau, the present owner, defined himself as "happy to be Jewish, but I am non-religious."

At the Kentshire Gallerys, Matthew Imberman, a major salesperson for this gallery at 37 E. 12th St., featuring furniture of the 18th and 19th centuries (much of which comes from London), spoke briefly about Jewish history and Re-

gency furniture. He observed that London has a Jewish history centered around design and Jews supporting design.

Finally, Salwen attended an auction at Sotheby's Manhattan in which works by Jenny Holzer, William Wegman, and other famous artists raised money for the Coalition for the Homeless. Sponsored by Artworks, the Oct. 17 event was hosted by actress Candice Bergen, wife of Marshall Rose, and honored the late newscaster Peter Jennings, who worked many years to help the homeless.

Yes, the Big Apple is an exciting place to live year-round – and particularly so in the fall.

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Gunst comes up short in universal interest

By SYBIL KAPLAN

Off-White. By Laurie Gunst. Soho Press. 320 pages. \$25.

Laurie Gunst was born in 1949, the last of four in an assimilated Southern Jewish family with a black nurse/nanny.

This memoir is more the story of the relationship between Laurie and this woman, Rhoda, and the influence she had on Laurie's life. Rhoda came to work for Laurie's grandmother when they were living in North Carolina. When Laurie's mother married and was living in Richmond, Va., and Laurie was born, she asked Rhoda to come and help.

As Laurie is growing up, she almost becomes obsessed with her relationship, referring often to Rhoda as her mother. As a small child Laurie would take the bus Saturday mornings with Rhoda to her neighborhood to spend the day and then go with her to church on Sunday.

Laurie recalls her house was "a place where black and

white colluded, shared the deepest of secrets and comforted each other in myriad ways," as her mother would sit in the kitchen daily with their help to chat.

As an adult, Laurie even spent time tracking down Rhoda's ancestors.

Because this is a memoir, we read of her growing up pains, her loves and marriages and "the place I came to call home," Jamaica.

More than this, we are reading page after page of a really troubled young woman with a host of adventures in her life.

Maybe those who grew up in Richmond will find this fascinating, or those who had a black nanny may find the memoir interesting, but there isn't much universality in Laurie's life.

Sybil Kaplan is a book reviewer, journalist, lecturer, teacher, synagogue librarian and synagogue public relations/publicity specialist, food columnist, and cookbook author from Overland Park, Ks.



Tally Sessions and Dale Hensley. Photo by T. Charles Erickson

an ethnic piece to his theater, a piece that hammers home the Jewish immigrant experience. But one wishes he had bypassed this musical effort and had returned to the far more effective original play.

Theater critic Irene Backalenick covers theater for national and regional publications. She has a Ph.D. in theater criticism from City University Graduate Center. Her book "East Side Story – Ten Years with the Jewish Repertory Theatre" won a first-place national book award in history. She welcomes comments at: IreneBack@aol.com.

Travel

Cachet, character define South Florida hotels

By HAROLD JACOBSON

Contrary to the wisdom found in the real estate industry, location, while important, is not the only factor that gives a hotel its special charm and cachet. A survey of several hotels in the greater Miami area demonstrates that while geography is relevant, ambiance is as much a factor as are service, accommodations, and surrounding terrain. Hotels, like their human occupants, have distinct and variegated personalities.

French accent

The Hotel Sofitel, a relatively recent French arrival on the American market, brings both its distinctive accent, a quiet *joie de vivre*, and an appreciation for the finer points of style to its location on the periphery of Miami International Airport.

A favorite with business travelers, the Sofitel is beginning to attract a much wider clientele, based on its designer rooms, richly textured floor carpets, original oil paintings, advanced room lighting systems, and efficient service.

Structurally sound and built to filter out high decibel sounds (incredibly, you don't hear airplanes from inside the hotel), the Sofitel provides a surprisingly quiet and luxurious oasis for its guests. The hotel is located next to a small artificial lake, the patio of which permits guests to take their meals in a relaxing outdoor atmosphere. At night, under the stars, visitors may swim in the hotel's two outdoor pools adjacent to the patio restaurant.

Lovely statuary

There is no water near the Doral Golf and Country Club and Spa, but the verdant lawns surrounding the multi-acre property are captivating in their manicured perfection. The hotel is known for two main attractions: the superb, championship golf course and the Saturnia Spa, an imposing facility a hundred yards from the main building.

This writer has always had a special affection for the Doral Golf and Country Club, though he does not play golf. The reason? The hotel has a one-mile walking and jogging track that winds around the contours of the Doral's PGA golf course,

and part of the track is covered with overarching, shade-providing trees.

The adjacent Saturnia Spa is a breathtaking stand-in for several Italianate and Mediterranean hotels where architecture, statuary, and fountains are tastefully com-

(which is currently undergoing vast condo and office building construction projects), the Hyatt provides, in its patented bright and welcoming flower-filled reception area, one of the fastest check-in service in the industry.

Another unique feature



Miami's Hotel Sofitel

bined to promote feelings of serenity and tranquility. At the Saturnia facility, smartly attired attendants provide a dozen different health-inducing exercises and therapies to guests seeking both a respite from the inclemencies of northern climes and healthful diet instruction.

The Saturnia Spa also has a stunning mahogany-textured library with a small but rich collection of novels, non-fiction, and coffee table volumes. Guests in the library who are between or after spa sessions may order coffee, tea, and light snacks to enjoy while perusing the library's contents.

The spa has guest room accommodations that promote the same relaxing standards – large balconies that look out on magnificently tended lawns, quiet, beige-pastel hues on the walls, an indirect lighting system, oversize sofas, and a marble washroom that features every bath amenity.

High-test practicality

The Hyatt Regency in downtown Miami (Brickell St.) is one of the best kept secrets in the city. Situated at the crossroads of Miami's bustling business and banking district

of this hotel, aside from the Hyatt's well-known high standards in guest rooms (squeaky clean carpets, bathrooms, comfortable beds and linens, dual-line telephones, and small-but-user-friendly balconies), the hotel has a charming boutique-like concierge lounge on its top floor where (for a small extra room tariff) guests may partake of continental breakfast in the morning and snacks during the evening hours. Situated on the top floor, the lounge provides a panoramic view of the greater Miami area.

Sassy, elegant hybrid

The Sonesta-Trump Hotel, which opened just a few years ago in north Miami Beach (Collins and 183 St.), has successfully fused the sedate and understated elegance of the famous Sonesta chain with Donald Trump's slightly more sassy approach to the hotel business. The result is an impressive high-rise whose balcony architecture astutely permits guests in every room, no matter what the orientation, to see the Atlantic Ocean.

The rooms at the Sonesta-Trump are much larger than standard hotel size because

many of them are also available as condominium purchases. They are therefore outfitted with the latest electronic devices – microwave ovens, dual-line phones, coffee makers, television sets, and wonderfully compact kitchen facilities. The hotel's swimming pool at the back is a beautifully designed marvel in its own right.

There are two features to the Sonesta-Trump that illustrate the exquisite double identity of the hotel. At night the main floor bars and mezzanine entertainment room are filled with Miami's glitterati who come to what is becoming Miami Beach's Saturday night address for soul music, partying, dancing, and being seen.

The Sonesta imprint can be seen in the softness of the lighting and the tastefulness of the decorating styles. That thoughtfulness can also be seen in an absolutely unique feature of the hotel – the emergency stairwells from the top floor to the main lobby, which are decorated with original oil paintings – for which the hotel provides a brochure detailing the names of the painters who have executed the works!

Pizzazz with imagination

The Miami Beach hotel which has incarnated best the rambunctious spirit of the town is, of course, the Fontaine-

bleau, the hotel that practically invented the concept of the luxury resort as the venue for high quality television entertainment ("The Jackie Gleason Show"), films (Jerry Lewis in the hilarious "Bellboy"),

high-end boutiques, multiple swimming pools (it had the city's first giant slides and now, in its children's playground, a mammoth concrete octopus with tentacles hovering 10 feet over the shallow pool channels and from which a dozen spouts spray bathers below), poolside cabanas, New Year's Eve extravaganzas, and lavish floor shows.

Designed by famed architect Morris Lapidus, the Fontainebleau was intended to be a fashion statement about how luxury and comfort were to be combined in a hotel that was pleasing to the eye in its ambitious circular architecture (like the prow of a mighty ship), majestic marble staircases in the main lobby, and plush guest room accommodations. None of that stripped down clean modernism of Mies van der Rohe for Lapidus.

Those characteristics continue in today's Fontainebleau. The management is constantly updating and renovating each of its commodious rooms and suites. The hotel has recently added an impressive condominium tower complex to the Miami Beach skyline. Lapidus would have been pleased with its ornate private entrance.

The tower offers both hotel guests and potential buyers the opportunity to experience



Miami's Hyatt Regency

bleau, the hotel that practically invented the concept of the luxury resort as the venue for high quality television entertainment ("The Jackie Gleason Show"), films (Jerry Lewis in the hilarious "Bellboy"),

five-star, stylish amenities and entertainment facilities while at the same time enjoying the Fontainebleau's fine cuisine and other attractions.

Harold Jacobson is a writer and culture critic.

Spirituality Corner

The King Thing – musings on holy masculinity

By RABBI STEVEN M. LEAPMAN

The rabbis of our sacred tradition not only expect us to



“make” grand questions about life and Torah. Harsh circumstances have dependably called upon Jews in all ages to “take” an ever widening array of queries and quandaries, especially in a vibrant democracy where Jews assume increasingly active roles. Most Jews know how it feels to field questions about anything from Jewish practice and beliefs to Jewish superstitions and humor.

Sad irony reminds us that our jokes usually compensated for our perils and less than pleasant experiences across cruel centuries. Surely many readers recall moments and surprise meetings where you were asked, “Why do you believe this?” “Why don’t you believe (fill in the blank) about you-know-who?”

Additionally there is frequently an expectation that we will comment quickly, as the unscheduled interviewer is hurried, and so we are obliged to add brevity and a touch of disarming wit to our response and rhetoric. Imagine how well you must hone your convictions when asked to answer this question, one of my favorites, in a prompt fashion: “What’s the difference between Judaism and Christianity?” Such a question! Yet I’ve found a way to a meaningful yet tidy response.

At first I was annoyed and awkward when petitioned for succinct and comprehensive answers, binding yet distinguishing two great faiths. Now I am grateful. I realize all these unforeseen eventualities permit us to face ourselves, without rehearsal, as morally responsible adults contending with uncertainty. Those times are when character is truly revealed. We face unsought challenges with no more, and no less, than the

quantity and quality of *menscheit* we’ve cultivated up until that instance.

While we may not know precisely what we shall do or say in a specific episode, we must *always* know who we are. When prevailed upon without warning, as questions or tough decisions are suspended before us as objects of intrigue, education, or another’s amusement, we take the measure of all we believe and all we value. These times teach us how closely our souls have remained in conscious contact with our lives. Hopefully we are not disappointed.

Were I obliged to rapidly summarize the difference between Judaism and Christianity, I would risk a generalization. Whereas Christianity’s primary focus is “sin,” Judaism’s primary focus is “justice.” Does this mean sin is only avoided at Yom Kippur? Of course not! Are Christians disinterested in justice and the rule of law? Of course not!

Nonetheless each faith emphasizes its priorities, and the Jewish passion for righteousness has been a hallmark of Jewish identity since biblical times. Let us explore what justice means and, even more so, how Judaism has long expressed the role of justice in our lives and in our liturgies.

Justice must be guaranteed to all, or justice is invalid. Justice must be certain lest it be suspect. Justice must represent one standard, accessible to all, withheld from none. Justice requires predictability. Justice is the antonym of all things vague or relative. Justice is the mainstay of serenity; when decency reigns, one needn’t fret whatever misfortune or misery may fall, for people of integrity will do what is good and right. Recall those who lived significantly, and you’ll agree.

The Jewish passion for justice grows from our belief in one God. God forbid, imagine there were two gods. Who would be loyal to which god, and when or why? Would these gods be partners or rivals? And when their closest ties grew contentious, which god would we propitiate? What about the lesser god left wanting? Would all of us

consent to leave one god behind at the exact same time, for the same reasons? What would we do with a depressed and dejected minor god or goddess?

Oy! If you think you’ve got a headache with these questions, start multiplying gods! Amidst a menagerie of demoted deities, how would we divvy up their domains and dominions? What of their adherents? How can there be a just society if both gods and devotees are bickering in constant competition? If we serve one, do we not alienate another? As such minuscule gods grow and sprout like weeds in an unattended garden, where shall justice take root? Justice and monotheism go together by logical and moral necessity. Isn’t Judaism great! (No question mark required.)

This has to do with why I’ve finally accepted what I call “The King Thing.” I’ve stood with and for practically every humanitarian agenda demanded by both my conscience and my denomination. Despite traditional liturgical leanings and practices, I remain a Reform Jew and Reform rabbi. This being said, I will add that I don’t go to shul for my mind or for my amusement. I go to shul to empower my soul and my community and to renew my loyalty to Sinai’s Covenant even in 5766.

So, for all the creativity of our social programs and the linguistic color our current prayer books display, what do our actual annunciations before God offer as a buttress against a creeping moral relativism, a neutrality of heart and head which is more of a detriment to Jewish continuity

than any evangelical extravaganzas or neo-Nazi goose-stepping down suburban boulevards? The hollow portent of doom foretold by Mr. Gibson’s “The Passion of the Christ” teaches us it is not gentiles alive with Jesus we need to fear. We need to be frightened for our lack and luster of faith.

We are more at risk when we give in to a value-free culture, an age of arbitrariness where none dare devise or declare any hierarchy of ethics or eternity. In such a milieu the soul becomes vapid, without direction or meaning. We are mocked by

our weakness of moral will. We become empty emblems of cultural nostalgia and glitzy customs, but not ambassadors of an ancestral faith where justice was paramount.

We are consumed within by all we deride in our tradition and those truths that ask more of us, that demand the best of us. We need to recapture what Judaism

relativism, this advancement of “no standards as the best standard.” How does this square with any conceivable sense of Torah or justice? Can believing Jews honestly abide this?

Such a social and religious McCarthyism will make of morality nothing more than a popularity contest and of meaning nothing other than honored

Similarly, mother imagery implies nurturance in the Divine nature that has consoled millions. This does not hurt or exclude me as a man. However, I am belittled by abandoning and overly-editing away those sustaining sureties of image and faith that otherwise avail my soul as a Jew.

has always offered, a moral and spiritual certainty convention could not force into capitulation or down on its knees. Hanukkah began as nothing less than a way to provoke those who preferred to smother their souls amidst assimilation. Remember this when you notice Hanukkah bushes aglow. Is this Jewish?

For better and surely at times for worst, the literary construct of holy masculinity has symbolized justice. This in no way sanctions the vile degradations of women patriarchy has permitted and practiced. I needn’t apologize for an ugliness of a male authority I neither perpetuate nor promote.

Similarly, mother imagery implies nurturance in the Divine nature that has consoled millions. This does not hurt or exclude me as a man. However, I am belittled by abandoning and overly-editing away those sustaining sureties of image and faith that otherwise avail my soul as a Jew.

Shall political correctness, not Stalin’s censors or Nazi propagandists, be tradition’s final redactor? How can we sacrifice *avinu malkeynu* and still have the Holy Days? Such a question!

Our era sustains, more candidly it endures, a vicious politically correct orthodoxy that otherwise honorable and compassionate people should abhor. Heaven help the one who offends the politically correct police officers of this apologist

convenience. In a desire to appease every probable constituency, we accentuate a religiosity and one-size-fits-all rites which pass the muster of eloquent surveys seeking to find approval for whatever “feels good” whenever we “choose” to congregate, but never really heal the ailing Jewish spirit set adrift in a secular Dead Sea.

Jewish texts, teachings, and touchstones should be subject to ethical review and critical rebuke. Modern Jews dare not excuse horrid errors of the past. Yet without notions of surety and sanctity, whatever the language and imagery invoked to tell our Jewish tale, why bother?

Shall political correctness be our golden calf? Are big membership rosters our manna? Or shall we expect our Judaism to articulate loyalty to those absolutes secularism cannot tolerate and our greatest rabbis never adopted. If this requires occasional mentions of holy masculinity, or holy femininity, as our tradition expressed it, so be it! Our future depends on our wisdom and our prudence as we measure and maintain the language that will inspire our souls and convey our stories to future generations.

Rabbi Leapman is affiliated with Temple Beth-El in South Bend, Ind. A former Navy chaplain with interests in pastoral counseling and interfaith relations, he serves on the CCAR Task Force on Addictions and Recovery as well as writes creatively.

Kristallnacht must never be forgotten

By RABBI BERNHARD H. ROSENBERG

Imagine one morning you and your family are awakened



by shouts and screams. Then, suddenly, the police break into your house. They start breaking the china, destroying the furniture, and shattering windows while showing great satisfaction in their destruction. Then you and your family are told to get dressed and are taken to the police station for no apparent reason. On the way you see your synagogue in flames and your neighbors throwing rocks at it.

This happened on the early morning of Nov. 9, 1938, to Miriam Cohn, a Jewish social worker who lived in Essen, Germany. In addition to Ms. Cohn, other similar incidents occurred to other Jews who lived in Germany and Austria during that night and the following day.

Nov 9th and 10th of 1988 marked the 50th anniversary of one of the most terrifying nights in Jewish history. During that night in 1938, mobs burned synagogues, destroyed Jewish homes and businesses, vandalized Jewish hospitals, orphanages, and cemeteries, and dragged thousands of Jewish men, women, and children into the streets, where they were beaten and humiliated.

The Germans later called this night "Kristallnacht" – The Night of Broken Glass – because of the tons of shattered glass that scattered throughout German cities after it had taken place. The Jews began to call that date the beginning of the Holocaust because of the tremendous violence that started on that night and grew even more dreadful as time had passed.

On Nov 7, 1938, the third secretary of the German embassy in Paris, Ernst Vom Rath, was murdered by Herschel Grynzpan, a 17-year-old German-Jewish refugee. Grynzpan wanted to avenge his parents'

expulsion, together with 15,000 other Polish Jews, from Germany to Zbanszym. The Nazis used the murder as an excuse to start the mobs and riots that began the "final solution," the extermination of the Jews.

The German government attempted to disguise the violence of those two days as a spontaneous protest on the part of the "Aryan" population. But, in reality, Kristallnacht was organized by the Nazi chiefs and their thugs with technical skill and precision. The Nazi chiefs commanded the Gestapo and the storm troopers to incite mob riots throughout Germany and Austria.

Kristallnacht marked the beginning of the plan to rob the Jews of their possessions for the benefit of the Reich and then to sweep them forever from the German scene.

Furthermore, thereafter, Jews had no place in the German economy, and no independent Jewish life was possible, with the dismissal of cultural and communal bodies and the banning of the Jewish press.

During the week after Kristallnacht the Jewish Telegraphic Agency's Berlin reporter called that night "the worst outbreak of anti-Jewish violence in modern history."

During Kristallnacht over 1,100 synagogues were destroyed, as well as 7,500 Jewish businesses and countless Jewish homes. Several hundred Jews were killed, and 30,000 were arrested and sent to the concentration camps at Sachsenhausen, Buchenwald, and Dachau, where thousands more died.

Ronald Lauder, a former U.S. Ambassador to Austria and head of a foundation that has spearheaded Kristallnacht commemorations around the country, said, "There is no date in the whole Holocaust like Nov. 9, 1938. It showed for the first time the horror of what the Nazis were planning."

Today many historians can trace a pattern of events occurring before that night that would suggest that such an atrocity was to happen. In 1933, when the Nazis took power, German antisemitism adopted quasi-legal forms. One of the new anti-Jewish forms of action, which had begun with the Nuremberg laws of 1935,

included the separation of the Jews from the daily structure of German life.

The Jews, systematically, were deprived of their civil rights; they were isolated from the general populace through humiliating identification measures. The Nazis boycotted the Jewish shops and took away their jobs. Then they made the Jews declare the value of their possessions. The Civil Service and the police often arrested the Jews and forced them to sell their property for a pittance.

One may ask, how could the entire world stand by and allow such a disaster to occur? The fascist or authoritative regimes in Italy, Romania, Hungary, and Poland were governments who approved of this pogrom and wanted to use the pogrom as a case to make their own antisemitic policies stronger in their individual countries.

The three great Western powers – Great Britain, France, and the United States – said the appropriate things but did nothing to save the Jews. Hitler, in the late 1930s, told the world to take the Jews, but there was just no one willing to take them in.

Even in our own country, President Roosevelt and his administration kept on expressing their shock over the terrible events that were occurring in Germany and Austria, but when it came time to act and help save the refugees by bringing them to the United States, the government refused and replied by saying that they had no intention of allowing more immigrants to enter the United States.

Looking back at Jewish history, every Jew should be cautious and alert to any hints that might be seen now. In a powerful speech before members of the New York Jewish Civil Service Organization, Former Ambassador Ronald S. Lauder warned that the ignorance and fear that bred antisemitism in Hitler's Third Reich is being encouraged once again:

"Today in America, we hear...those same charges," he commented. "There are those who tell us that Jews control the banks and the press. There are those that would tell us Jews control Congress and the government. Kristallnacht teaches

us many things, among them that we must remain vigilant and not permit even the smallest seed of antisemitism to take root. We cannot afford to be complacent in the face of antisemitism distortions. Quiet little lies grow to be

big loud lies."

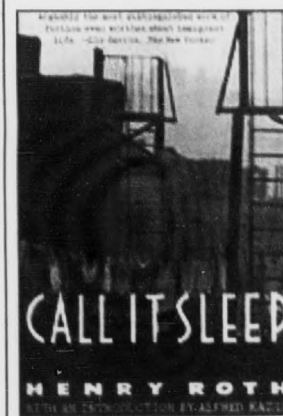
Rabbi Rosenberg is spiritual leader of Congregation Beth El, Edison, N. J., is the only child of Holocaust survivors, the late Jacob and Rachel Rosenberg. He has dedicated his life to educating people about the Holocaust.

Book Review

A literary gem of gripping realism

By RABBI ISRAEL ZOBERMAN

Call It Sleep. By Henry Roth, with an Introduction by Alfred Kazin and an Afterword by Hana Wirth-Nesher. New York: Picador. 462 pages. \$25.



What a literary celebration is in store for the reader wise enough to partake of the unique experience of delving into this astounding book which in 1934 did not receive the deserved attention finally gained with the first paperback edition in 1964 selling millions worldwide.

Henry Roth (1905-1995), the brilliant author at age 28 (!) of this classic hailed as the best portrayal of Jewish immigrant life in America, recaptures the saga of Manhattan's Lower East Side during the greatest mass immigration at the previous century's beginnings in which Roth participated as a child from Galicia just like David, the book's protagonist.

David was brought to the States by his mother, Genya, to an awaiting Albert Schearl, father and husband, only to eventually learn that he was

not the biological father. David grows up in the tension between competing worlds; between a most protective mother and an abusive father; between his own Jewish-Yiddish culture and an outside Christian one with baffling symbols; between his own sensitive ways and other kids' rough conduct; between his born innocence and growing exposure to sexuality's power. (The above in the context of the old world meeting the new one which after all proved to be not that new.) David finds himself victimized by all the worlds he encountered without his much-loving mother able to fully shield him.

The section on the rabbi and Cheder David was exposed to offers a shaking glimpse into a foreboding environment steeped in melancholy and fright. However, the rabbi's following observation remains timeless: "What was to become of Yiddish Youth? What would become of this new breed? These Americans? This sidewalk – and-gutter generation... Where was piety and observance? Where was learning, veneration of parents, defense to the old? In the earth! Deep in the earth!"

Filled with mystery, humor, and lyricism, this literary gem of gripping realism of many shadows surrounding the one eternal light of love ever uniting a mother and child, is a rare treat. Both the Introduction and Afterword are learned, insightful additions.

Rabbi Zoberman is the spiritual leader of Congregation Beth Chaverim, in Virginia Beach, Va. He is the son of Polish Holocaust survivors.

Online exhibit connects Jewish feminism and American history

The screenshot shows a Mozilla Firefox browser window displaying the website <http://www.jwa.org/feminism/>. The page title is "Jewish Women and the Feminist Revolution (Jewish Women's Archive) - Mozilla Firefox". The browser's menu bar includes File, Edit, View, Go, Bookmarks, Tools, and Help. The address bar shows the URL. The website content features a dark background with a navigation bar at the top containing links: MAIN, TIMELINE, THEMES, and COLLECTION. On the left, there is a black and white photograph of a group of Jewish women. To the right of the photo, the text reads: "Jewish women have played key roles in building and advancing the modern American women's movement." Below this, a paragraph states: "As activists, professionals, artists, and intellectuals, Jewish feminists have shaped every aspect of American life. Drawing on the insights of feminism, they have also transformed the Jewish community. In this online exhibit, you will discover the powerful contributions of Jewish feminists through their own words and historical artifacts." At the bottom left, the Jewish Women's Archive logo is displayed, featuring the text "Jewish Women's Archive" and "jwa.org where history lives and grows". To the right of the logo, a quote reads: "Explore Jewish women's impact on feminism and on the American Jewish community." On the right side of the page, there are three overlapping dark rectangular buttons with white text: "FOLLOW THE TIMELINE", "EXPLORE THE THEMES", and "SEARCH THE COLLECTION". At the bottom of the page, a row of links includes: RESOURCES, TERMS OF USE, CREDITS, and SEND US YOUR COMMENTS.

The Jewish Women's Archive www.jwa.org/feminism website's main page. This online exhibition allows the user to discover the powerful contributions of Jewish feminists through their own words and historical artifacts.

At the Jewish Women's Archive (JWA), losing history means losing ground. That's the impetus behind a pioneering initiative called "Jewish Women and the Feminist Revolution" which examines the phenomenon of Jewish women's significant contributions to a movement that has changed our world.

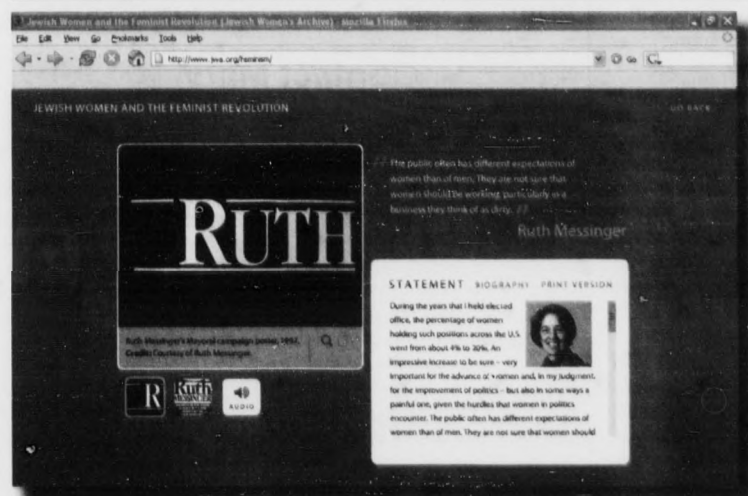
JWA historians and educators worried that with the passage of time, vital information about Jewish women's contributions to the movement called Second Wave feminism were being lost. "We needed to stem that tide," says JWA Executive Director Gail Twersky Reimer, Ph.D.

The result is a multi-vocal, inspirational, and egalitarian online exhibit at www.jwa.org that is consistent with the Web itself as a medium. The exhibit marks a major stage in the evolution of JWA as a virtual archive.

Feminism of the late 1960s and 1970s was one of the most dramatic social movements in American history, with many Jewish women among those who led the movement and worked to advance its ideals. "'Jewish Women and the Feminist Revolution' brings the story of Jewish feminism into the story of American feminism for the first time, connecting their histories in a landmark project," explains Exhibit Curator Judith Rosenbaum, Ph.D.

"Our goal has been to create an interactive exhibit that is multi-layered and rich in content – one that vividly exploits the potential of the Internet to educate and inspire young people today."

Visitors to www.jwa.org/feminism will experience the Web in a new way. In a single site JWA has preserved for future generations artifacts, documents, video clips, radio news reports, images, art,



The Jewish Women's Archive www.jwa.org/feminism website's "Object Record" page allows the user to explore and learn about the participants or artifacts featured.

sounds, and fragments of memories that convey Jewish women's roles as activists and the impact of feminism on the Jewish community.

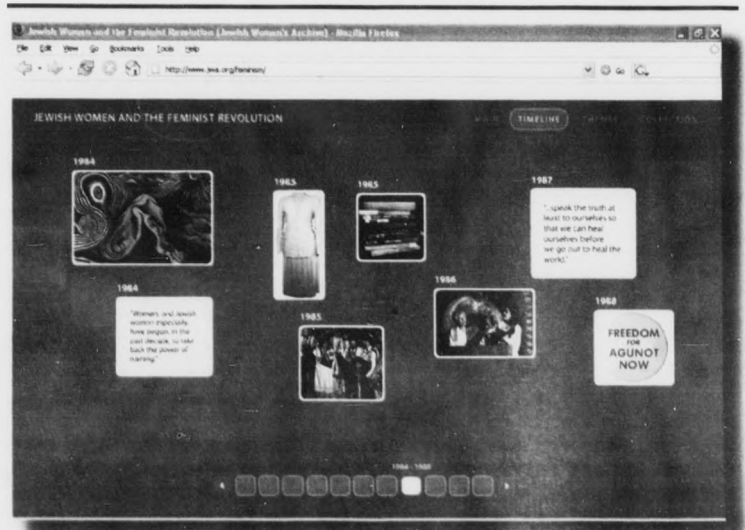
"With it we've begun to invite women to become their own historians and help build a virtual collection out of privately owned materials that document an important chapter in Jewish women's history. This represents the crux of JWA's identity and growth as an organization," Reimer notes.

Jewish women whose lives were transformed in that era, and who themselves transformed society, are aging, some gloriously

so. Sadly, some are also dying. Along with the loss of these vibrant, brave women, material letters, notes, papers, and other items that documented their experiences are also disappearing or are in danger of disappearing.

The artifacts come from 74 Jewish women who have played significant roles in American and Jewish feminism.

Curated by Rosenbaum, JWA director of education, with Exhibit Designer Cindy Miller, the exhibit delves into the meanings of



The Jewish Women's Archive www.jwa.org/feminism website's timeline from the feminist movement in the 1960s through the end of the 20th century.

feminism and its legacies to contemporary and future generations of Jewish women. They have been working together on the project since May 2004.

With funding from Dorot Foundation and the Charles H. Revson Foundation, the exhibit now serves as the foundation upon which additional project components will be built to educate the public and promote participation and dialogue concerning American feminism and feminism in the Jewish community – past, present, and future.

The JWA is a national, nonprofit organization with headquarters in Brookline, Mass. Its mission is to uncover, chronicle, and transmit the rich legacy of Jewish women and their contributions to the world. Since 1995, JWA has been an innovator in its use of the virtual world for academic, cultural, archival, and educational purposes.

Among the women featured in the exhibit are Reform Rabbi Sally Priesand and Conservative Rabbi Amy Eilberg, the first American women to be ordained rabbis in their respective movements. Among others included are: Ruth Bader Ginsburg, the first Jewish woman to be named a Supreme Court Justice; Gloria Steinem, pioneering feminist activist and founder of Ms. Magazine; Blu Greenberg, pioneer in Orthodox Jewish feminism and a founder of the Jewish Orthodox Feminist Alliance (JOFA); Judy Chicago, feminist artist and creator of feminist art projects including "The Dinner Party," and Gerda Lerner, a pioneer in the field of women's history and founder of the first graduate program in women's history at Sarah Lawrence College.

Israel: As I See It

A very busy holiday

By SAMSON KRUPNICK

We look back in amazement at the observance of the joyous



holiday of Sukkot. It is designated as a "time of our happiness," not necessarily as a blessing but truly as a promise of a holiday filled with joy.

Over a million people came to Jerusalem daily. All hotels and synagogues were filled to capacity, and the traffic was bumper-to-bumper. The Kotel area was filled day and night. Those who prayed *vatinin* (before sunrise) had standing room only. The *kohanim* public blessing had some 1,000 *kohanim* blessing many thousands who came from far and wide.

The chief rabbis had special Sukkot receptions for all, as did the distinguished mayor of Jerusalem, Uri Lupolianski. President Moshe Katsav had a five-hour open house reception to all comers in addition to his official reception for the diplomatic corps.

We were involved in functions daily and some twice daily. We were honorees together with the Klauzner and the Sternthal families on the occasion of the 53rd anniversary dinner of the prestigious Kerem B'Yavneh, "in salute and support of former residents of Gush Katif and communities under fire."

The Rosh Yeshiva Rabbi Mordechai Greenberg, a graduate of Yeshivat Kerem B'Yavneh, blessed the honorees and extended sympathy to the Gush Katif "refugees" being housed in hotels, tents, and caravans. This yeshiva was the first of many to have a *hesder* (arrangement) between their learning and the Israel Defense Forces.

Gush Katif Rabbi Yigal Kaminitzky, also a graduate of Yeshivat Kerem B'Yavneh, reported that the use of force was totally unnecessary. We had advised the removal of the

entire Gush Katif as one unit to the north at Nitzonim, and the Gush Katif had accepted this solution. Prime Minister Sharon had been at that meeting and had also accepted this plan. To our surprise and theirs as well Sharon ignored his

at the University of South Africa. He was converted by the rabbinate in Israel. He teaches in Safed, in northern Israel. Rav Binyomin Munk and sons sang, and the men danced to the bright music.

Earlier in the day we at-

Thereafter the Halpern brothers hosted some 700 members of the World Mizrahi Organization in their Jerusalem Renaissance Hotel sukkah. Included were Hapoel Hamizrachi, Bnei Akiva, Emunah, and Amit and Torah Metziyon. In addition there were several families from Gush Katif.

pledge and preferred a show of force, possibly in order to impress President Bush and the entire world. The piecemeal rehabilitation has caused much sorrow to the 1,780 families removed from their homes.

We renewed our earlier recommendation to keep them all as one unit and permit them to proceed with their previous livelihood. Rabbi Kaminitzky agreed and vowed to attempt this course of action.

The festive dinner, planned to be in the very large *sukkah* in the Jerusalem Renaissance Hotel to accommodate some 600 people, instead moved to a large indoor hall. A strong rain soaked the entire *sukkah*, and with regret all moved to the hall. In our 40 years in Israel we never experienced such a powerful rain. Yet the spirits were high as the Hasidic concert brightened the atmosphere.

The next night we chaired the traditional dinner of the Yeshiva Dvar Yerushalayim in their own *sukkah*. Rosh Yeshiva Rabbi B. Horovitz described the various programs designed to bring Torah to those who seek it. He has been very successful in teaching students at each level.

Author Avraham Maslo was the honoree. Most impressive was the address of Rav Natan Gamadza, a brilliant African prince, a man of many languages who was drawn to Judaism

tended another festive occasion of the presentation of a Torah scroll by the Wollinetz family to the Israel Center Synagogue Ohel Shmuel. We joined the dancing on the street as the Torah was escorted into the synagogue. A tasty brunch was served in the large *sukkah*.

Thereafter the Halpern brothers hosted some 700 members of the World Mizrahi Organization in their Jerusalem Renaissance Hotel *sukkah*. Included were Hapoel Hamizrachi, Bnei Akiva, Emunah, and Amit and Torah Metziyon. In addition there were several families from Gush Katif.

Speakers were Chief Rabbi of Haifa Shear Yashuv Cohen, President of Bar Ilan University Professor Moshe Kaveh, Chairman Kurt Rothschild, Knesset Mafdal Chairman Zevulun Orlev, and Jewish Agency Housing Chairman Avraham Duvdevani. Director Solly Sachs presided.

All directed their remarks on the major task of rehabilitating the 1,780 families as quickly as possible. The most impressive remarks were made by two Gush Katif Jews. A young lady described the difficulties involved; the families cannot carry on a normal life and do not see any real progress. Rabbi Elie Kaveh and family are at the Hyatt Hotel in Jerusalem. The rabbi urged speed as the most important factor so that people will have the courage

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to carry on.

We plan to visit the rabbi and render some help. We spoke to our friend Avraham Duvdevani regarding housing for the Gush Katif people. His answer was, "I assure you that I am as anxious as you and as them to get housing as soon as possible. I will do my best."

After the all-night learning of Hoshannah Rabba we bade farewell to the *sukkah*. With all these happy events, we gather the strength to deal with the reality of our situation. We recall the message of Rabbi Nachman of Bratzlav: "It is a great *mitzvah* to be happy at all times!" So be it.

* * * *

Back to full terror

Palestine Authority Chairman Abu Mazen returned from a meeting with President Bush, who attempted to encourage him to make the needed steps to get the "road map" back on track.

He pointed with admiration on the disengagement of Israelis from the full Gaza Strip as a major operation leading to a peace process. Prime Minister Ariel Sharon made the first important step.

Now you make the necessary step to disarm and destroy the terrorist groups," stated the president.

On the issue of Hamas terrorists participating in the coming elections in January, the president opposed terrorists participating in the elections. "Democracy and terror cannot go together," was his opinion. Immediately upon his return he wanted to meet with Prime

Continued on page 26

Musings

No Jews allowed

Story and photos by BATYA MEDAD

There's a tradition in Judaism that if you do something



three times, it is forever.

Yesterday was the third annual Od Avihu Chai March from Shiloh to Jerusalem. Now that we've marched (okay, partially, since we were bussed a good portion of the way) from Shiloh to Jerusalem three times, it is a tradition. Some people planned their day around it, marching the first stage or meeting us in Jerusalem.

There were about 100 people, mostly from Shiloh, marching together at all times. A high percentage were kids, boys and girls, teenagers mostly, though an 8-year-old girl had no problem marching the entire route. The most difficult part was fitting everyone in the bus.

There's such an irony, personally, a great feeling when we're on that road walking – all of us, men, women and children – where others fear to go even in a bullet-proof vehicle. It's not that we're braver; it's just that we feel safe, and we know that this land is ours. That's our security.

Doubt is the danger. By using *gematriya*, the numerical values of the Hebrew letters, the word *doubt* equals Amalek,

the Jewish People's traditional enemy. The lesson from this is that our greatest enemy is our doubt, our lack of unquestioned belief, pure faith. Without the confidence that we are home and doing the right thing we are in danger.

By enabling the youth to walk joyfully on the road between Shiloh and Jerusalem we are ensuring our survival. As we went, passing cars honked in support, waving, thumbs up for us. It gave them a thrill no less than ours just to see us. I was overjoyed to read that yesterday a few hundred others marched to Sebastia, near Shechem, and Jews returned to Chomesh, in the Northern Shomron, a community destroyed as part of the Disengagement.

Of course the kids aren't naïve, nor are they oblivious to the tragedy of Disengagement just over two months ago. As we were setting out after paying homage at Avihu's grave, I noticed one of the kids putting the Israeli flags they usually march with against a large rock. At the moment I didn't think about it, but later I realized that the only flags with us were the Shiloh flags. Yes, it seems like those Israeli flags had been left there on purpose.

As Jews, as life-long residents of Shiloh, they feel proud, but not as Israelis. You can't fool kids. They see things very clearly, in black and white, and the blue and white aren't their colors right now. We marched in purple and orange. The purple was for Avihu's Givati



Moshe walking with his two grandsons during the march to Jerusalem. The younger one was born after Avihu was killed.

Brigade, and the orange was to show opposition to Disengagement.

After resting in Givat Asaf, our Jerusalem march resumed at the Hyatt Regency Hotel where some of the Disengagement homeless evacuees are housed. We entered the *sukkah* as they ate their lunch. I'm glad that I wasn't asked to be one of the speakers. I have no idea what I would have said. Our hearts are with them, and we know that if, G-d forbid, we're ever driven from our homes, we'll end up in tents and caves.

They haven't gotten on with their lives at all. They live this strange insecure existence in a luxury hotel, and if they don't find a way to get out of it soon, the damage both psychologically and economically will be irreparable, G-d forbid.

We invited them to join us. They looked at us rather blankly, thanked us, and wished us well on our march.

During our rest stop at Givat Asaf it was decided to change plans and instead of going to the cemetery in Har HaZaytim, Mount Olives, we felt that it was more suitable to go to the Kotel, Western Wall. It was important that we end the march with a truly uplifting experience. And so we resumed our march with lots of *meretz*, energy, to the Kotel.

I love seeing how confident and self-assured our youth is, even when walking along streets filled with Arab shoppers. The only other Jews were the police, and suddenly we were stopped and prevented from continuing. We could see the city walls, just a minute's walk away, and the police began to surround us.

Finally, after some "nego-

of the Moslems are considered superior to that of the Jews, and that's in the Jewish homeland.

We weren't there to fight the police, so we accepted the compromise and detoured to "The New Gate," another of the Old City gates. It isn't beautiful and impressive like Sha'ar Shechem, which has a plaza we danced in last year, but we entered singing proudly.



Saying T'hilim where Sarah Lisha, the Shiloh Girls School's sports teacher, was murdered by Arab terrorists.

tations," we were allowed to continue with a minor route change. We were forbidden to enter the Damascus Gate, Sha'ar Shechem. The Israeli government gives priority to Moslem holidays over Jewish holidays. Ramadan is considered more important than Sukkot; the religious sensitivities

One hundred years ago Jews lived in all parts of the Old City, and today's squatters, the Arabs, didn't seem very happy to see us. Their comments weren't pleasant, but we kept singing as we marched through the market.

From the merchandise on
Continued on page 27



Moshe talking to some of the "evacuees," those thrown out of their homes and now living in the Hyatt Hotel. Just today they were almost thrown out of the hotel.

As I Heard It

The king of Yiddish music?

By MORTON GOLD

I never know what surprises await me in my mailbox.



Among the usual catalogues that routinely get discarded was a CD from Holland! After opening the box I found a CD whose cover showed a handsome man with Edith Piaf, the acclaimed French songstress (the word *legendary* readily applies to her) and in the lower left a poster that described Mr. Fuld as "The King of Yiddish Music."

It may be my fault, but I regret to state that I have never heard of Mr. Fuld, and I knew most of the principals active in the Yiddish theater in the late 1930s and early 1940s in New York.

Since Holland was his native country and he did tour extensively, it is quite possible that his reputation and his recordings did not reach my ears. Rather than read the (excellent) booklet, I decided to listen to the CD first and let the performances speak for themselves.

All of the songs on the CD are chestnuts to those who are senior citizens and knowledgeable of the music of this genre. For many, and I daresay the majority of, listeners these songs are probably unknown, and there may be a fresh audience emerging who will enjoy this material anew.

It is not only in the realm of Jewish music alone. There are millions of American youth as well as youth from around the globe who do not know the songs of Gershwin, Rodgers, Hart, Berlin, Lowe, and a host of others, so it should come as no surprise that there is at least one generation of Jews who have never heard the music of Secunda, Rumshinsky, Olshanetsky, Ellstein, Trilling, and many others.

Listening to this CD, it was apparent from the start that the performer may once have had

a fine lyric voice but was not now in his vocal prime. (I later learned that he was 84 years young when he recorded these songs!) All of his artistry was still there however. In many of these songs he resorted to a kind of melodic declaiming. His diction was always crystal clear, whether in Yiddish or in the occasional English lyric.

The songs on this CD include the following: "My Yiddishe Mama," by Pollack; "Oif'n Veg Steht a Boim," by Manger; "Mein Shetele Belz," by Olshanetsky; "Grienen Tag," by Rozenthal; "Moishele Mein

Friend," by Gebirtig; "Fraitag Oif Der Nacht (Trad.)," "Dos Pintele Yid," by Wohl and Gilrod; "Shein Wie Die Lewone," by Rumshinsky; "Tauaber; Gesselach," by Kletter; "Az Der Rebbe Tanst" (Trad.); "Wo Ahin Soll Ich Geh'n," by Storch and Fuld; "Der sidereal," by Gilrod; "Ok Mamme! Bin Ich Farliebt," by Ellstein; "Reisele," by Gebirtig, and "Oif'n Pripetshik," by Warshawsky.

It was in the rendition of "Wo Ahin Soll Ich Geh'n" that one could hear the years fading away and could grasp

the sheer beauty of what this song sounded like when he sang it 50 years before. I heard Haimmy Jacobson sing this, and Fuld's performance topped even that. Fuld sang this song from his heart, and not even his advanced years prevented him from reaching out and touching me.

I cannot state that Fuld was the "King" of Yiddish music, but on the basis of this CD I can state that he surely was amongst its royalty. He was born in 1912 and died in 1997, just three months after making these superbly recorded songs.

During his lifetime there were 30 million copies of his songs sold all over the world.

It is something of a strange but wonderful occurrence that a company based in Ghana and the Netherlands decided to record Mr. Fuld in 1997, but I am so very glad that Mr. Elfers decided to produce this CD. One other congratulatory note is due: the arrangements by Kees-Post are all first-rate and do much to add to the all-around excellence of this CD. In my opinion, this is a most enjoyable and historic CD. Highly recommended.

Again Uncle Sam comes through

What is this? Another CD from someone I've never heard of arrived. Thank you, Uncle Sam.

After a time I listened to it with an ear to writing a review of it. Maybe, I reasoned, it might be kinder not to do so. After writing several other columns, and several weeks later, a "still small voice" brought me back to this CD, "Marty Rich: A Yid'l Mit Zayn Lied" ("A Jew and His Song").

There is no booklet, no historical facts about the songs sung or the composers of the songs, no translations or transliterations. Fortunately, I needed none, nor would the many members of the "senior" Jewish population.

This fact only underlines the chasm of the cultural chasm that has evolved in this country especially over the last 50 years. It is not so much a generation "gap," it is as if one regarded as a form of alien life the members of his own religious community. I once observed that the Nazis murdered not only millions of our co-religionists but a culture and a language as well. There are practical consequences of the Holocaust that have shaped who we are and where we are today.

Where once cantors with honest to goodness voices regularly recorded liturgical compositions (Rosenblatt, Koussevitsky, Chagy, et al), today entertainers do their

thing with either rock, country, maudlin (spiritual?), or polyester Hassidic-style ditties that have crept into our services.

The generation which Mr. Rich is singing to also encouraged the creation of worthy music for the synagogue, with either cantors or composers (who were often temple musicians) leading the way. Today's "artists" often start their programs encouraging rhythmic clapping to get things going. It is a way a getting the audience to "participate" in the proceedings. In the synagogues and temples, the chic thing is to get the congregation (audience) to participate as well. Not too terribly long ago the congregation "participated" by praying. They left the leading of the service to the *hazzan* and "joined in" at relatively few places.

Perhaps I have digressed too much, but I do not think that I have. The songs that Mr. Rich recorded are, or were, songs that most everybody knew. They were part of the cultural makeup of the American Jewish community. Of the 15 songs on the CD, 12 are Yiddish theater songs, one a Yiddish folk song, one in English, and only one in Hebrew.

Near the start of this column I stated that it might be kinder not to review the CD for publication. I changed my mind. Why? Mr. Rich does not have what might be called a *stimme*, that is, a real voice. It occurred

to me that most of the crop of entertainer songwriters, as well as the majority of popular country singers or rock singers, have only fair or downright poor voices. Why should I hold that against Mr. Rich?

intonation likewise. His singing indicates (to me) that he knows these songs quite well and likes them, and he communicates his feelings through his performance of them. He is what he is, an ordinary "Yid"

Perhaps I have digressed too much, but I do not think that I have. The songs that Mr. Rich recorded are, or were, songs that most everybody knew. They were part of the cultural makeup of the American Jewish community. Of the 15 songs on the CD, 12 are Yiddish theater songs, one a Yiddish folk song, one in English, and only one in Hebrew.

According to his own words, Mr. Rich "decided to create this CD so that the unforgettable *hamische* songs of our people would continue to be listened to and enjoyed for years to come." He has done just that in my opinion.

The evidence of his photo on the cover indicates that Mr. Rich is, or is very close to being, a senior citizen, and more power to him for making this CD. His diction is excellent and his

with an ordinary voice and one who has made these songs his own. His excellent collaborator at the piano is Mark Elsner.

It is not likely that your temple gift shop has this CD. Should you want to "give it a listen," he may be reached at 781-963-6522, or e-mail him at: Mandrewet@aol.com.

Dr. Gold may be reached at 12 Avenue B, Rutland, VT 05701, or by e-mail at: DrMGold@juno.com.

Email us at:
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Science

Study: some ADHD might be sleep need

HAIFA, Israel—For some children with Attention-Deficit/Hyperactive Disorder (ADHD) the best prescription might be getting enough quality sleep rather than Ritalin or other drugs, an Israeli study indicates.

Researchers at the Technion-Israel Institute of Technology's Sleep Medicine Center have concluded that ADHD-diagnosed children had significantly higher levels of sleepiness during the day than those in a control group.

In some cases, the child who seems to have ADHD might be suffering from sleep apnea or other sleep disorders, they reported.

Masters student Natalie

Golan and her supervisor, Dr. Giora Pillar, knew that sleep-deprived children tend to have less concentration and are more irritable and nervous than their peers — symptoms resembling those of ADHD.

They published their study of 66 children in the medical journal *SLEEP* (February 2004).

They chose 34 children who had already been diagnosed with ADHD and others serving as a control group. The average age of the children was 12.

All of the subjects spent the night at the center undergoing sleep observation in a quiet, dark room in the sleep lab. Electrodes monitored brain waves and movement of the eyes and limbs, as they were

also checked for oxygen and carbon dioxide levels.

Half of the test subjects diagnosed with ADHD (vs. 22 percent of the control group) were found to suffer from some degree of sleep-disordered breathing. And 15 percent — none in the control group — had Periodic Limb Movement Disorder (PLMD), which is relatively uncommon among children.

Day-after tests of sleepiness included giving the children five opportunities during the day to go to sleep for periods of a half hour by bringing them to a quiet dark room. "The children with ADHD were found to be much sleepier in comparison to the control group," most fall-



ing asleep at each opportunity, Golan said.

The researchers urged parents to enforce good sleeping habits and restriction from caffeinated drinks at night before considering medication. Only if these steps do not work, they say, should parents consider

medication for ADHD.

The U.S. Centers for Disease Control now estimates that 8 percent of U.S. children suffer from Attention-Deficit/Hyperactive Disorder (ADHD), and more than half of them are being treated with drugs.

Liquid assets in Israel

EDMONTON—The Jewish National Fund and Alberta government recently wrapped up a research mission to Israel with a commitment by Alberta's Transportation and Infrastructure Minister Lyle Oberg to invest in projects that will secure scarce water resources in Israel and Alberta.

The Alberta delegation included Oberg, Medicine Hat Progressive Conservative MLA Len Mitzel, and representatives from the University of Lethbridge, the department of environment, and the Alberta Irrigation Projects Association. They visited waste-treatment centers, pumping stations, reservoirs, and desalination plants in a seven-day tour during the first week of September, designed to show how effectively Israel manages its water resources.

Presentations took place at the Weizmann Institute, the Technion, and Ben Gurion University. Participants were shown the latest innovations being developed to preserve water and develop new methods of agriculture.

While northern Alberta is rich in water resources, the southern part of the province has arid conditions which are similar to Israel's. For the first time, the government is faced with restricting water usage for farmers and ranchers and is looking to Israel to see how

limited water resources can be better managed.

By investing up to a million dollars in Israel through the JNF,



Alberta hopes to gain expertise in the treatment and use of recycled water, effective use of reservoirs, and growing crops with less irrigated water.

Alberta's experts were impressed with Israeli technology, which allows it to recover water for reuse. Treated sewage is not dumped into the Mediterranean Sea; instead, 64 percent is recovered, treated, and used for agricultural irrigation. The main source of fresh water in Israel is from Lake Kinneret, but this water must be treated due to the high salinity content. It is then distributed throughout the country via a series of pipelines operated by the National Water Carrier.

The mission was organized by JNF Prairie Representative Rami Kleinmann, who enlisted the help of well-known Canadian and Israeli businessman Nathan Jacobson. Jacobson arranged many of the meetings between Israeli dignitaries and

the Albertans.

A highlight of the mission was a visit to the office of Israeli Vice Premier Shimon Peres. Peres reiterated the importance of water conservation in Israel's future, saying that the lack of water is potentially more dangerous than any disease. He also stated that water could be the key to peace in the Middle East.

In his response to Peres, Oberg said that Alberta, which has more proven oil reserves than Saudi Arabia, is fortunate to have the money to invest in research to prevent the province's water crisis from getting worse.

Peres and Oberg discussed the promise that new research in nanotechnology holds for future innovations and promised to look into ways that Israel and Alberta, which is the home of the Canadian Centre for Nanotechnology, could work together.

At the end of the mission, a document titled the Alberta-JNF Conservation Research Project was signed by Oberg, Joe Rabinovitch, executive vice president of JNF Canada, and Yehiel Leket, world chair of the Jewish National Fund.

The agreement states that the two parties will mutually fund and explore research relating to innovative design, construction, and rehabilitation of water conservation and irrigation facilities.

Posting the Past

Compiled by MATTHEW J. SILVER

From past editions of *"The National Jewish Post & Opinion."*

On this day in Jewish History: In 1939, Poland passed anti-kashrut laws. (*Jewish Book of Days*)

Oct. 26, 1945

DES MOINES, Iowa—Legislation that would bar all immigration to this country for at least five years was demanded here by Mrs. Julius Y. Talmadge, president-general of the Daughters of the American Revolution, addressing an Iowa conference of the D.A.R.

Alleging that 3.5 million refugees are in the United States, Mrs. Talmadge said that "our ancestors were different from the refugees of the present time. They came to this country with the pioneer spirit, but those who come to this country now come with the outstretched hand."

WASHINGTON, D.C.—Col. Melvin Purvis, former FBI agent who hunted down and killed gangster John Dillinger, is in the Heidelberg, Germany, area, supposedly checking rumors that Adolf Hitler is hiding there.

Oct. 21, 1955

AMSTERDAM—Prof. Theodore C. Vriezen, professor of Old Testament at Groningen University (Netherlands) at a conference of the Netherlands

Bible Society in Amsterdam: "The Christian world would do a good service to the State of Israel if it sent fewer missionaries there."

JERUSALEM—U.S. Representative Francis E. Walter (D-Pa.), to *The Jerusalem Post*: "Nobody has anything to fear from this country [Israel], because people here want to use their resources for constructive purposes and not for aggression."

Oct. 22, 1965

TEL AVIV—Seventeen years ago there were only 13,000 automobiles in Israel, compared to 180,000 today.

MIAMI—The *Miami Herald* was given the benefit of the doubt for using "bad writing" when its Oct. 5 story about Yom Kippur included a bizarre list of sins for which Jews were atoning. Under the headline, "Jewish Holy Day to Start," the news story went on to say, "The growth of a crime syndicate here, war in Vietnam, and the coldness with which man treats his fellow man are among the sins for which Miami's Jews will be seeking atonement in Yom Kippur services beginning at sundown today."

Oct. 25, 1975

JERUSALEM—The scheduled rededication of Hadassah

Continued on page 27

Contributors to "Jewish Women

Exhibit Curator Judith Rosenbaum, Ph.D., is director of education at the Jewish Women's Archive. Rosenbaum earned a B.A. summa cum laude in history from Yale University and a Ph.D. in American Civilization, with a specialty in women's history from Brown University. The recipient of a Fulbright Fellowship, she has taught women's studies and Jewish studies at Brown, Boston University, Hebrew College, and the Adult Learning Collaborative of Combined Jewish Philanthropies.

Rachel Adler: feminist theologian of Judaism, author of *Engendering Judaism: An Inclusive Theology and Ethics* (1998), and Professor of Modern Jewish Thought and Judaism and Gender at Hebrew Union College-Los Angeles.

Joyce Antler: abortion rights activist in 1970s, Professor of American Jewish History and Culture at Brandeis University, and the author of *The Journey Home: How Jewish Women Shaped Modern America* (1998) and the editor of *America and I: Short Stories by American Jewish Women Writers* (1991). A Founding Board member of the Jewish Women's Archive, Antler also serves as Chair of the Jewish Women's Archive's Academic Advisory Council.

Helene Aylon: eco-feminist artist and creator of Jewish-themed installations including "The Liberation of G-d" and "My Bridal Chamber."

Gay Block: feminist photographer, whose projects include an exhibit on girls at summer camps, portraits of women spiritual leaders, and portraits of Holocaust rescuers.

Heather Booth: founder of the Jane underground abortion counseling service in Chicago and organizer of Women's Radical Action Program, the first campus women's group in the country. Booth was the founding Director and is now President of the Midwest Academy, a national center that trains leaders building citizen-based organizations.

Marla Brettschneider: feminist theorist and activist for multicultural Jewish feminism, and Associate Pro-

fessor of Political Philosophy and Feminist Theory at the University of New Hampshire. She is the author of *The Narrow Bridge: Jewish Views on Multiculturalism* (1996).

Esther Broner: writer, lecturer, and Jewish feminist ceremonialist. Her books include *A Weave of Women* (1978) and *The Telling* (1993).

Shifra Bronznick: founding president of Advancing Women Professionals and the Jewish Community (AWP), her work focuses on cracking the glass ceiling of Jewish communal and professional life.

Susan Brownmiller: journalist and activist on issues of feminism and violence against women, and author of *Against Our Will: Men, Women, and Rape* (1975), *Femininity* (1984), and *In Our Time: Memoir of a Revolution* (1999).

Aviva Cantor: early Jewish feminist activist, co-founder of *Lilith* magazine (1976), and author of *Jewish Women/Jewish Men: The Legacy of Patriarchy in Jewish Life* (1995).

Nina Beth Cardin: a Conservative rabbi and Director of Jewish Life at the Jewish Community Center of Greater Baltimore; the former editorial committee chairperson and former editor of *Sh'ma: a Journal of Jewish Responsibility* and author of books including *Tears of Sadness, Seeds of Hope: a Jewish spiritual companion to infertility and pregnancy loss* (1999).

Kim Chernin: feminist writer and psychoanalyst, author of books including *In My Mother's House* (1983) and *The Flame Bearers* (1986).

Phyllis Chesler: feminist psychologist, co-founder of the Association for Women in Psychology and the National Women's Health Network, and author of *Women and Madness* (1972), among other works.

Judy Chicago: feminist artist and creator of feminist art projects including *Womanhouse*, *The Dinner Party*, and *The Birth Project*.

Tamara Cohen: community activist and an innovator of feminist rituals and liturgy.

Dianne Cohler-Esses: first female rabbi from the Syrian community. She is currently senior educator of the

Bronfman Youth Fellowship, a member of the Skirball Institute faculty, and a member of the think tank Common Judaism.

Rachel Cowan: a Reform rabbi, former Director of the Jewish Life program at the Nathan Cummings Foundation, and a founder of the Jewish Healing Network.

Barbara Dobkin: founder of Ma'yan, The Jewish Women's Project at the Jewish Community Center of the Upper West Side in New York City, and founding Chair of the Jewish Women's Archive.

Ellen DuBois: feminist scholar of 19th century women's history and Professor of History at UCLA. Her

Jewish Spiritual Direction. She offers spiritual direction to individuals and groups in St. Paul, Minnesota.

Sue Levi Elwell: a Reform rabbi, Director of the Pennsylvania Council of the UAHC, and the founding director of the American Jewish Congress Feminist Center in Los Angeles.

Eve Ensler: playwright and author of *The Vagina Monologues*, and activist on issues of violence against women.

Marcia Falk: Jewish feminist liturgist, poet, and translator. She is the author of *The Book of Blessings* (1996), a bilingual re-creation of Jewish prayer in poetic forms, written from a nonhierarchical,

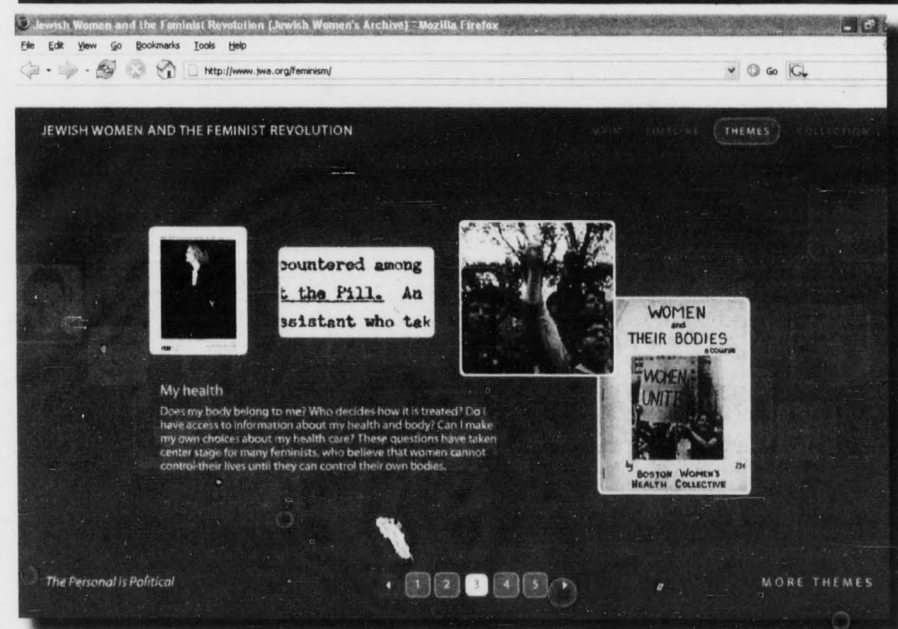
songwriter, and guitarist whose music has deeply influenced Jewish song and liturgy.

Sonia Pressman Fuentes: first female attorney in the Office of the General Counsel of the Equal Employment Opportunity Commission and a founder of the National Organization for Women (NOW).

Ruth Bader Ginsburg: first Jewish woman to serve as a United States Supreme Court Justice.

Maralee Gordon: Rabbi of McHenry County Jewish Congregation in Illinois, founder and editor of *Lilith's Rib* and a founder of Chicago's radical Jewish collective Chutzpah.

Sally Gottesman: founder



The Jewish Women's Archive www.jwa.org/feminism website's "Exploring the Themes" section. From Foremothers and Confronting Power to Feminism and Judaism, this section allows the user to explore the individual themes further.

books include *Unequal Sisters: A Reader in Multicultural U.S. Women's History* (1990).

Ophira Edut: Third-wave feminist activist and co-founder of *HUES (Hear Us Emerging Sisters)*, a national magazine for young women, and author of *Body Outlaws: Rewriting the Rules of Beauty and Body Image* (2000).

Amy Eilberg: first woman ordained as a rabbi by the Jewish Theological Seminary of America. Rabbi Eilberg currently serves as Co-Director of the Yedidya Center for

gender-inclusive perspective.

Merle Feld: widely published Jewish feminist poet, award-winning playwright, activist, and educator who has pioneered teaching writing as a spiritual practice. Her memoir, *A Spiritual Life: A Jewish Feminist Journey* (2000), explores personal religious search, the life of the family, social justice work and heightening awareness in our everyday lives. She is founding director of the Rabbinic Writing Institute.

Debbie Friedman: singer,

of Kolot: The Center for Jewish Women's and Gender Studies, and a management consultant to not-for-profit organizations. She now serves as the Founding Chair of Moving Traditions: The Jewish Gender and Lifecycle Initiative.

Lynn Gottlieb: a Jewish Renewal rabbi, storyteller, and Jewish feminist activist.

Blu Greenberg: pioneer in Orthodox Jewish feminism and a founder of the Jewish Orthodox Feminist Alliance (JOFA). Her books include *On Women and Judaism: A View*

and the Feminist Revolution"

from *Tradition and How to Run a Traditional Jewish Household* (1981).

Gloria Greenfield: a founder of Persephone Press – a leading feminist publisher of the 1970s-80s – and coordinator of a national conference on women's spirituality in 1976.

Rivka Haut: founder of the International Committee for Women of the Wall, and director of the Jewish Orthodox Feminist Alliance's Agunah Advocacy Project, she co-edited *Daughters of the King: Women and the Synagogue* (1992).

Nancy Miriam Hawley: a founder of the Boston Women's Health Collective, the authors of *Our Bodies, Ourselves*.

Diana Mara Henry: feminist photojournalist who served as the unofficial photographer of Bella Abzug and the official photographer of the first National Women's Conference held in 1977 in Houston.

Susannah Heschel: Jewish feminist activist and editor of *On Being a Jewish Feminist: A Reader* (1983), and the Chair of Jewish Studies at Dartmouth.

Nicole Hollander: cartoonist and creator of *Sylvia*, an internationally syndicated cartoon strip.

Florence Howe: A founder and emerita publisher/director of The Feminist Press at the City University of New York.

Paula Hyman: a founding member of the Jewish feminist activist group Ezrat Nashim and pioneer in Jewish women's studies. She was the first woman to hold an academic chair in Judaic Studies and remains the Lucy Moses Professor of Jewish History at Yale. Her books include *The Jewish Woman in America* (1976); *Gender and Assimilation in Modern Jewish History* (1995); and the two-volume encyclopedia *Jewish Women in America* (1998).

Melanie Kaye/Kantrowitz: social justice activist and Jewish poet and writer. She currently teaches in Urban Studies at Queens College. Her books include *The Issue Is Power: Essays on Women, Jews, Violence, and Resistance* (1992),

and (co-edited) *The Tribe of Dina: A Jewish Women's Anthology* (1986).

Evelyn Fox Keller: Professor of Science, Technology, and Society at MIT, and pioneering scholar in issues of gender and science. Her books include *Secrets of Life/Secrets of Death: Essays on Language, Gender and Science* (1992) and *Reflections on Gender and Science* (1985).

Loolwa Khazzoom: An advocate for multiculturalism within the Jewish community, and the editor of *The Flying Camel: Essays on Identity by Women of North African and Middle Eastern Jewish Heritage* (2003).

Clare Kinberg: A founder and managing editor of *Bridges: A Journal for Jewish Feminists and Our Friends*.

Francine Klagsbrun: author, editor, and columnist, who often writes and lectures on women's issues. She was editor of the best-selling book *Free To Be...You and Me* (1974).

Sharon Kleinbaum: Rabbi of Congregation Beth Simchat Torah, the largest Lesbian and Gay synagogue in the world.

Madeleine Kunin: the first female governor of Vermont, and former U.S. Ambassador to Switzerland.

Lori Lefkowitz: founder of Kolot: The Center for Jewish Women's and Gender Studies and the Sadie Gottesman and Arlene Gottesman Reff Professor of Gender and Judaism at the Reconstructionist Rabbinical College.

Gerda Lerner: A pioneer in the field of women's history and founder of the first graduate program in women's history, at Sarah Lawrence College.

Ann F. Lewis: Director of Communications for Senator Hillary Clinton and former Counselor to President Clinton and Director of Communications at the White House.

Belda Lindenbaum: Orthodox feminist activist and influential philanthropist.

Ruth Messinger: former Manhattan Borough President and New York City mayoral candidate, and current president of the American Jewish World Service.

Deena Metzger: a writer, teacher, and healer, and author

of books including *Tree: Essays and Pieces* (1997) and *What Dinah Thought* (1999).

Cheryl Moch: a founding board member of the Jewish Feminist Organization, and a writer and playwright.

Sheryl Baron Nestel: conference coordinator for the first National Conference of Jewish Women, held in New York City in February, 1973. She now teaches in the Department of Sociology and Equity Studies in Education at the Ontario Institute for Studies in Education of the University of Toronto.

Joan Nestle: writer, lesbian activist, and founder of the Lesbian Herstory Archives. Her books include *The Persistent Desire: A Femme-Butch Reader* (1992) and *A Fragile Union* (1998).

Marge Piercy: poet, novelist, and activist, and author of books including: *Small Changes* (1973), *Woman on the Edge of Time* (1976), *He, She, and It* (1991), and *The Art of Blessing the Day* (1999).

Judith Plaskow: feminist theologian, a founder of the B'nai Esh Jewish feminist spirituality collective, and author of *Standing Again at Sinai: Judaism from a Feminist Perspective* (1990) and *The Coming of Lilith: Essays on Feminism, Judaism, and Sexual Ethics 1972-2003* (2005).

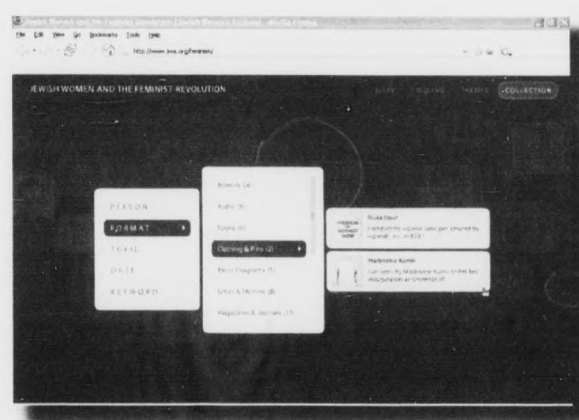
Letty Cottin Pogrebin: writer, activist, and a founder of Ms. magazine. Her books include *Deborah, Golda, and Me: Being Female and Jewish in America* (1991) and *Three Daughters* (2002).

Sally Priesand: first woman to be ordained a rabbi in America. She has been spiritual leader of Monmouth Reform Temple in Tinton Falls, New Jersey, since 1981.

Joan Roth: photographer whose images depict a powerful and unique portrait of Jewish women worldwide. Her published books include *Jewish Women: A World of Tradition and Change* (1995) and *The Jews of Ethiopia: Last Days of an Ancient Community – A Photo Journey* (2004).

Susan Weidman Schneider: a founder and editor of *Lilith Magazine*, and author of *Jewish and Female: Choices and Changes in our Lives Today* (1984).

Barbara Seaman: women's health activist and journal-



The Jewish Women's Archive www.jwa.org/feminism website's search page allows the user to search for person, format, topic, date, or keyword they would like to learn more about.

ist, a founder of the National Women's Health Network, and author of books including *The Doctor's Case Against the Pill* (1969) and *The Greatest Experiment Ever Performed on Women: Exploding the Estrogen Myth* (2003).

Lynn Sherr: news correspondent and investigative reporter, specializing in women's issues and social change. Her books include *Susan B. Anthony Slept Here: A Guide to American Women's Landmarks* (co-author, 1994) and *Failure is Impossible: Susan B. Anthony in Her Own Words* (1996).

Alix Kates Shulman: feminist writer and activist, and author of books including *Memoirs of an Ex-Prom Queen* (1969) and *Burning Questions* (1979).

Joan Snyder: feminist painter, first known for her series of "Stroke" paintings completed in the 1970s. These were included in the Whitney Museum 1973 Biennial and the Corcoran Gallery 1975 Biennial, and were the basis of her first solo shows in New York City, San Francisco, and Los Angeles.

Marcia Cohn Spiegel: author and community activist who works to create change in the attitudes of the Jewish Community towards addiction, violence, and sexual abuse.

Gloria Steinem: pioneering feminist activist, spokesperson, and writer, and a founder of Ms. magazine. Her books include *Outrageous Acts and Everyday Rebellions* (1983) and *Revolution from Within: A Book*

of Self-Esteem (1992).

Catherine Steiner-Adair: a clinical and consulting psychologist; Director of Education and Prevention at the Klarman Eating Disorders Center at McLean Hospital, and former director of education, prevention, and outreach at the Harvard Eating Disorders Center.

Meredith Tax: writer and activist and author of books including *Rivington Street* (1982), and *The Rising of the Women: Feminist Solidarity and Class Conflict, 1880-1911* (1980).

Savina Teubal: a biblical scholar and founding president of Sarah's Tent: Sheltering Creative Jewish Spirituality; she created *Simchat Hochmah*, a Jewish eldering ceremony. Her books include *Sarah the Priestess: the First Matriarch of Genesis* (1984).

Nina Totenberg: legal correspondent for National Public Radio.

Ruth Weisberg: visual artist and Dean of Fine Arts at the University of Southern California, and the artist for the Central Conference of American Rabbi's (the Reform Movement) new Haggadah.

Naomi Weisstein: a founder of the Chicago Women's Liberation Union, the Chicago Women's Liberation Rock Band, and American Women in Psychology, and psychology researcher and author of the groundbreaking article "Kinder, Küche, Kirche as Scientific Law, or Psychology Constructs the Female" (1968).

Kosher Kuisine

Cooking for the sukkah...and beyond

By SYBIL KAPLAN

What do you do with an etrog after Sukkot? Here are



some interesting ways to use it. In Joan Nathan's *Jewish Holiday Cookbook* she suggests embalming it! The purpose is to make it into a spice box for havdalah.

Make multiple perforations with a pointed, narrow tool. Insert hard and dry whole cloves into the etrog perforations up to but not including the heads, allowing each clove to touch the next.

When it is completely covered, expose it to the air, preferably in the sun for several days. When the fruit begins to harden, line an etrog box with cloves, place it in the box, and close.

In *New Kosher Cuisine*, by Ivy Feuerstadt and Melinda Strauss (Ten Speed Press, 1992), the authors suggest one make Etrog Marmalade:

1 etrog
6 cups water
3/4 cup sugar

Wash and trim off ends of etrog. Slice and remove as many seeds as possible. Chop into very small pieces, including peel. Chopped etrog should equal about 1 cup for amount of sugar. If less, decrease sugar.

Place fruit in water, and refrigerate for 12 hours.

Place fruit and water in a saucepan, bring to a boil, simmer uncovered for 20 minutes. Drain. Add remaining water, and refrigerate again for 12 hours.

Mix fruit, water, and sugar in a saucepan. Bring to a boil, simmer uncovered for 1-1/2 hours until water becomes syrupy and the fruit becomes clear.

For more traditional marmalade, add 1 cup of chopped orange, and double the water and sugar.

Gil Marks suggests making

Candied Etrog Peel in *The World of Jewish Desserts*. For this you may have to enlist the donations of your neighbors.

4 cups etrog peel, cut into 1/4-inch by 1/2-inch by 2 inch-long strips
cold water
2 cups sugar
1-1/4 cup light corn syrup (optional)

Cover citrus peels with 6 cups water in a saucepan, bring to a boil, reduce heat to low, and simmer for 15 minutes. Drain and repeat two to four times.

Stir sugar, 2 cups water, and corn syrup in a saucepan over low heat until sugar dissolves, about 5 minutes. Increase to high and bring to a boil, about 3 minutes.

Add peels, reduce heat to low, and simmer until peels are translucent and most of syrup has been absorbed, about one hour.

Pour peels and syrup into a sterilized jar, seal, and refrigerate for at least two days.

Store in an airtight container at room temperature for up to two weeks or in the freezer. Eat as candy, serve as a garnish, add to cakes, cookies, and puddings.

(Note: You can use only etrog or combine with grapefruit, lemon, orange, tangerines, or any combination.)

One year we tasted this Etrog Liqueur and thought it was so great we would make it ourselves:

6 etrogim
19 oz. brandy
2-1/4 cups sugar
1/4 tsp. cinnamon
1/2 tsp. coriander

Peel etrogim, and chop finely.

Squeeze etrog juice into a jar or bottle. Add sugar, rind, cinnamon, and coriander. Leave to infuse for two months.

Sukkot is such a wonderful time to be reminded of the harvest season – the reaping of wheat, gathering of grapes, and harvesting of olives. Though created for Sukkot, these de-

licious vegetarian dishes are perfect any time.

Cabbage Strudel

8-12 servings

This recipe comes from Joan Nathan's *Jewish Holiday Cookbook* (Schocken Books) and is a traditional Hungarian dish for Simchat Torah. This can be served as an hors d'oeuvre, side dish, or even sprinkled with confectioners' sugar as a dessert.

12-pound cabbage with core removed
2 tsp salt
1/4 cup vegetable oil
1 coarsely chopped medium onion
freshly ground black pepper
1 tsp caraway seeds
1 T sugar
1 tsp cinnamon
8 phyllo sheets
6 T melted butter or pareve margarine
1/2 cup fine bread crumbs
1 egg white

Shred cabbage using a food processor or grater. Sprinkle with salt, and let stand about 15 minutes. Squeeze out excess water.

Place oil in a frying pan, and brown onion until golden. Remove and saute cabbage until wilted. Add to onions. Sprinkle with pepper, caraway seeds, sugar, and cinnamon.

Preheat oven to 350°. Cover pastry board with cloth. Take one phyllo sheet at a time, and cover the rest with a damp towel. Lay sheet on the board, brush with melted butter or margarine, sprinkle on one tablespoon bread crumbs and some pepper. Lay the next phyllo on top, and cover with butter or margarine, bread crumbs, and pepper. Continue two more times until you have four layers.

Along the longer side of the phyllo, spoon out half of the cabbage filling about four inches from the edge of the dough. Fold the edge over the cabbage, then lift the cloth, and let the cabbage roll fall over and over itself, jelly-roll fashion, until the filling is completely enclosed in the pastry sheet. Place in a greased jelly roll pan seam side down.

Repeat with remaining four

phyllo sheets – bread crumbs, cabbage, and pepper. Brush crust with melted butter or margarine, then brush with egg white that has been stirred slightly. Place in greased jelly roll pan, seam side down.

Bake in oven 45 minutes or until golden. Slice thin, and serve immediately, or serve lukewarm as a dessert with confectioners' sugar sprinkled on top.

Marinated Vegetables on Brochettes

10 servings

This recipe comes from *Fast & Festive Meals for the Jewish Holidays*, by Marlene Sorosky (William Morrow and Co.).

1/2 cup olive oil
1/3 cup balsamic vinegar
3 T soy sauce
4 minced garlic cloves
1 T dried basil
1 T Dijon mustard
3 medium zucchini, sliced one-half-inch thick
4 medium yellow squash, sliced one-half-inch thick
5 Japanese eggplants, sliced one-half-inch thick
1 red bell pepper cut into one-and-a-quarter-inch pieces
1 red onion, cut into one-and-a-half-inch pieces
10 skewers

Combine olive oil, balsamic vinegar, soy sauce, garlic, basil, and mustard in a bowl.

Place vegetables in a large plastic zipper bag, pour marinade over, turn to coat all sides, and marinate one hour at room temperature or up to eight hours in the refrigerator.

Alternate vegetables on skewers.

Oil a grill rack, and place it three to four inches from coals, or heat gas grill on highest setting. Grill vegetables, turning so they cook on all sides for a total of about 15 minutes.

Vegetarian Stuffed Cabbage

10 rolls

This recipe comes from *Jewish Holiday Style*, by Rita Milow Brownstein (Simon & Schuster).

1 large head Savoy cabbage
3 T olive oil

2 cups diced onions
4 cups diced eggplants
1 cup diced yellow squash
1 cup diced zucchini
1 cup diced red pepper
1 cup diced mushrooms
1 cup cooked orzo
6 T prepared pesto
2 large beaten eggs
1 tsp salt
1/2 tsp black pepper
1 T chopped garlic
35-ounce can whole peeled tomatoes

1/2 cup dry red wine
1 T sugar
salt and pepper to taste

Preheat oven to 375°. Place water in a large pot, and bring to a boil. Add cabbage, and gradually remove the leaves as they become tender until you have 10. Cook remaining cabbage until tender; drain, chop, and set aside.

Heat two tablespoons oil in a large saute pan. Add one cup onions, and cook two to three minutes until translucent. Add eggplant, and cook three to four minutes or until soft and golden.

Add squash, zucchini, peppers, mushrooms, and chopped cabbage. Continue cooking six to eight minutes or until golden and dry. Transfer to a large bowl. Toss with cooked orzo, five tablespoons pesto, eggs, salt, and pepper.

Heat one tablespoon oil in saucepan. Add remaining one cup onions, and cook one to two minutes. Add garlic, and cook for one minute. Add tomatoes, wine, one tablespoon pesto, and sugar. Bring to a boil, reduce heat, and simmer 12 to 15 minutes. Season with salt and pepper.

Place cabbage leaves on a clean work surface. Trim cores. Place one-half cup mixture on top of each leaf. Fold sides in toward center, and roll tightly. Repeat until all leaves and filling are used. Place rolls in a large oven-safe casserole or saute pan. Top with sauce. Bring to a boil, cover, then place in preheated oven for one hour. Uncover and cook for 15 minutes more or until tender.

Just before serving, tie each cabbage ball with a strip of leek that has been blanched and cooled.

Continued on page 27

Book Review

Jonas shares diverse themes in his fascinating memoir

By ARNOLD AGES

Beethoven's Mask: Notes on My Life and Times. By George



Jonas. Toronto, Ontario: Key Porter Books.

It is unusual in the publishing industry for the name of an author to appear on the cover of his book in letters larger than its title. That's one of the extraordinary things, among many others, however, which has characterized the life of George Jonas, one of Canada's preeminent journalist-essayists (only Robert Fulford is on the same level).

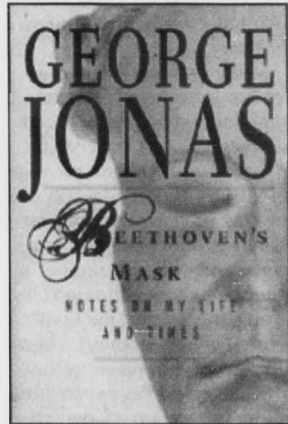
Born in Hungary at an inauspicious moment in European history, 1935, Jonas survived the Second World War and the Holocaust which destroyed much of European Jewry thanks to the exertions of gentiles. After the war he served briefly with the Hungarian Broadcasting Authority as a script writer and editor, and in 1956 he joined phalanxes of Hungarian refugees fleeing the communist state.

He ended up in Canada not because he was enamored of the frigid climate of this country but because in Vienna he found the lines at the American embassy too long, while the wait at the Canadian legation was non-existent.

America's loss was Canada's gain. When he arrived in Halifax after an eight-day crossing, Jonas was offered a job which he dutifully declined, believing that greater opportunities would be available in that Mecca of North American culture, Toronto.

At age 21 Jonas did not possess any English, except the word Massachusetts, a rather esoteric holdover from one of the English classes he had attended in Budapest. In Toronto he decided to master the language at the University

of Toronto but decided that the slow progress of a university classroom was no place to acquire English. He therefore set out with a tape recorder, English grammar text, and in-



domitable courage to learn the language the hard way.

Ironically, he learned some of his vocabulary working as a gatekeeper at the Granite Club, a preserve of WASP establishment in Toronto.

Jonas out-Berlitzed the famous language system, and within a short period he became the Canadian version of Joseph Conrad as he distinguished himself in journalism, the novel, and the essay. Of course, the mastery of the language did not come quickly or easily, but Jonas has vanquished the English language with such proficiency and has acquired a vocabulary so rich and dynamic that a good dictionary becomes an indispensable asset in navigating his prose.

He uses the word *feral*, for example, in the second sentence of the book as he refers to the European experience as "the antonym of feral!" Jonas also described Laurier Lapierre's political orientation as a "sinistral stance."

But Europe as the cynosure of everything that was cultured and refined came to an end, says the author, in 1944 when the first cameras entered the concentration camps and presented the world with images too hard to grasp but compellingly true, graphic, and devastating.

What is somewhat remark-

able about Jonas' reconstruction of the war years in Budapest (the antisemites used to call it "Judapest") is the relative tranquility enjoyed by all Hungarians – until Hitler occupied the country, and the crack of doom sounded for Jews.

But before that ominous sound, Jonas enjoyed the life of a child reared in relative comfort and high culture. His father was an opera singer and musician and played piano well into old age. The extended Jonas family with all the grandparents, cousins, aunts, and uncles provided George with a rich array of characters, some of whom made it through the war and continued to see Jonas in Europe and elsewhere even after he had emigrated to Canada. Some of the funniest scenes in this chronicle pivot on Jonas' meeting with an aunt whose charming snobbery saw all North Americans as essentially inferior creatures.

There was nothing inferior, however, about the level of discourse that engaged the various family members. The most memorable is the author's reconstruction of a debate which raged between his father and an uncle over the merits of Zionism. The arguments on both sides, as reported by Jonas, were pithy, sharp, and unending. Jonas' great-grandfather, an Orthodox Jew, had no Zionist proclivities but was unbending in his respect for the sancta of Jewish life. Toward the end of his life he was unaware that his children and grandchildren had severed their roots with Judaism, having taken the conversion root to Calvinism and other forms of Christianity.

It is interesting to note that the Hungarian language had no personal pronouns for *he* or *she* (Hungarians have to resort to various circumlocutions to identify the equivalency). This indeterminacy, however, never obstructed Jonas in his relationship to the female sex, with whom he established a warm camaraderie almost from the cradle. Thus the author describes in piquant detail the various encounters he had with women, includ-

ing Barbara Amiel and at least two wives. Despite the end of such relationships, he has managed to keep terms with those he loved.

Indeterminacy also characterizes Jonas' attitude toward Jews and Jewishness. He received no Jewish training or education, as his predecessors had converted to Christianity well before he was born. Yet vast sections of this book deal directly or tangentially with Jewish issues, the Holocaust, Israel, and Zionism. His comments on these phenomena are vintage Jonas as he dissects with surgeon's scalpel and uncommon objectivity subjects which have seared Jewish life in the 20th century.

On a personal note he writes with great sensitivity about an encounter that he and Barbara Amiel had when they approached Rabbi Gunther Plaut of Toronto's Holy Blossom Temple and asked him to marry them. The rabbi was naturally somewhat hesitant since he was not even sure that Jonas was Jewish. The experience at Holy Blossom triggers a mini-dissertation on the author's part on the whole essence of Jewishness, and Jonas comes to the conclusion that there was nothing religious in the approach to Rabbi Plaut; it was merely an expression of tribalism.

His take on the Holocaust is a maverick one: he does not subscribe to the uniqueness doctrine with regard to Jewish suffering. Nor does he ascribe this horror to some special gene in the German character. He demolishes Goldhagen's thesis about the lethality of German antisemitism by asserting that French antisemitism was more potent.

Jonas pulls out his own trump card by saying that the universal call of the Holocaust today comes from the fact that Hitler chose the wrong people to mess with, a people gifted with a historical sense, with a tradition of writing, and a talent for publicity.

With regard to the information war in the Middle East, Jonas, whose book *Vengeance* (a non-fiction account of the

Israeli reprisals for the Munich massacres in 1972) was a bestseller in 1984, also has some telling points. While generally sympathetic to the creation of Israel, he faults the early Zionists for their naiveté in thinking that they could ever reach an understanding with the Palestinian Arabs. As for the current impasse, he notes that the PLO has been resourceful in the sloganeering department: the phrase "Land for Peace," which has become the propagandistic rallying cry for the Palestinians, is nothing more, says Jonas, than the equivalent of the Nazi sign on Auschwitz: "Arbeit Macht Frei."

The most intriguing part of this fascinating memoir pivots on the various obiter dicta, vignettes, and stories that Jonas shares with reader on diverse themes. He writes engagingly about the advantages of celebrity, explaining that when he was unknown, hospital emergency rooms were inhospitable to him; when he became something of a celebrity, medical doors opened up more quickly. Jonas records, from personal recollection, the disquieting fact that former communist *apparachiki* from Hungary gravitated to similar bureaucratic positions in the CBC when they fled their homeland in 1956.

With regard to communists, whom Jonas generally held in contempt because of his experiences in post-war Hungary, the author has an intriguing story about Svetlana Gouzenko, the wife of the cipher clerk who defected to Canada with bundles of files proving that the Soviets were busy operating an espionage network in Canada. When he met her toward the end of her life, she was obsessed with Jews and saw their influence everywhere. Perhaps she sensed something in Jonas that he was only dimly aware of – his great-grandfather's granitic Jewish integrity.

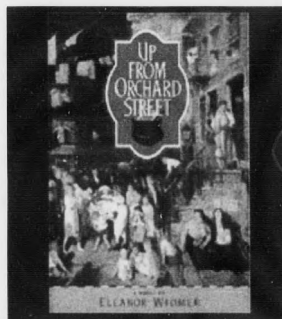
Arnold Ages is distinguished emeritus professor of French language and literature, University of Waterloo, and scholar-in-residence at Beth Tzedec Synagogue, Toronto, Ontario.

Book Reviews

A nostalgic memoir of the Lower East Side

By MORTON I. TEICHER

Up From Orchard Street. By Eleanor Widmer. New York: Bantam Books, 2005. 400 pages. \$23.



Although this book is called a "novel," it is actually an autobiographical memoir, containing a few fictional elements. Unfortunately, author Eleanor Widmer died a few

months before the book was published.

She was a scholar and teacher who earned a doctorate in English literature at the University of Washington. She taught at the University of San Diego and achieved recognition as a food and restaurant critic for the *San Diego Reader*. Her work in this capacity was informed by her childhood experiences, described in the book, when she helped in the Lower East Side restaurant run by her grandmother.

She was an expert witness in a trial that involved the banning of the sale of Henry Miller's *Tropic of Cancer* in San Diego. Her testimony helped to achieve a Supreme Court ruling that the book was not obscene.

Widmer ably tells the story of her growing up during the

1930s in an Orchard Street tenement house. The crowded flat in which she lived housed her parents, her grandmother, her brother, and her grandmother's restaurant.

Her father was a ne'er-do-well who smoked incessantly and who spent time on the tracks, betting on horses. He did odd jobs as a salesman, barely managing to make a living. Her mother worked from time to time as a sales clerk in a women's dress shop on Division Street and, occasionally, at Saks Fifth Avenue.

The major source of family income was "Bubby's" kosher restaurant and catering service. Bubby's legendary cooking skills earned her a fine reputation, but competition from cleaner and more modern restaurants reduced her earnings.

The author's brother, Willy, was a sickly child who eventually "shuttled between various psychiatric hospitals" before he died. Other members of the family suffered from various illnesses that were treated by a friendly neighborhood doctor who made home visits and who arranged for them to be hospitalized when absolutely necessary.

Many interesting characters are introduced — friends, neighbors, shopkeepers, and relatives. Conflict between the Jews and the Italians on the Lower East Side is described. Life was a constant struggle for existence, punctuated by happy moments when the author's father won money through his betting and treated the family to outings and clothing. They managed to piece together sufficient resources to provide a summer vacation in Connecticut, and their experiences there are set forth with great relish.

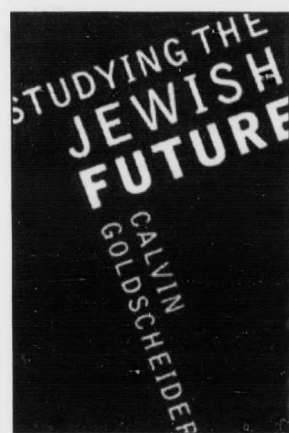
The story is sprinkled with Yiddish expressions and with Bubby's stories about her life in Russia. The hardships she suffered there are matched by the struggle for existence on the Lower East Side.

That area, to which so many Jewish immigrants came, no longer exists. Indeed, it is now being gentrified with costly condos and upscale restaurants. The history of the neighborhood is told here as essentially a sad tale, although elements of humor appear from time to time, laced with nostalgia.

The author effectively argues that we need to preserve our memory of what is an important part of American Jewish history. She has richly succeeded in making her case.

A refreshingly hopeful view of the Jewish future

Studying the Jewish Future. By Calvin Goldscheider. Seattle: University of Washington Press, 2004. 168 pages. \$18.95.



Calvin Goldscheider, the author of this stimulating analysis, is a Brown University professor emeritus. He is an eminent social scientist with impressive professional credentials in sociology, demography, and Jewish studies. In this book he effectively combines his obviously superior skills and knowledge to produce an effective antidote to the melancholy views of those who

gloomily forecast the demise of the Jewish community.

Before painstakingly demolishing their dire visions of the future, the author refers jocularly to a 1964 article in *Look* magazine, "The Vanishing American Jew," that predicted the disappearance of the American Jewish community. "And where is *Look* today?" asks Goldscheider.

Those who are negative about the Jewish future focus on intermarriage as the greatest threat to Jewish survival. Goldscheider calls this concern "an obsession with American Jewish communal leaders." He then systematically argues that "intermarriage does not directly challenge Jewish continuity demographically."

He points out that, in addition to the non-Jewish partners who convert, many identify themselves with the Jewish community regardless of whether or not there is a formal conversion. This "creates the potential for raising the next generation Jewishly and, in turn, for demographic continuity."

While intermarriage may be an issue, Goldscheider's trenchant analysis shows that

it does not necessarily lead to fewer Jews, neither in the intermarrying generation nor in their children. He acknowledges that there may be a problem in subsequent generations but points out that there are no data to confirm or deny this outcome. Ultimately, argues Goldscheider, it is the kind of homes established by intermarried couples and how they raise their children that will determine the demographic impact.

The powerful response advanced here to those who cry "gevalt!" about intermarriage is that the Jewish community needs to facilitate acceptance of intermarried couples and to encourage them to raise their children as Jews.

In a fascinating chapter on "forecasting Jewish populations," Goldscheider methodically demolishes the supposedly authoritative projections by the Institute of Contemporary Jewry at Hebrew University. That organization's repeated assertion that Diaspora Jewish populations are on the way to extinction is revealed to reflect an ideological bias in favor of living in Israel. Their work tends to be more an argument

for *aliyah* than for a dispassionate scientific endeavor.

Goldscheider interrupts his sociological and demographic presentation to further his view that the Jewish future turns on "the quality of Jewish life." However, to make his point, he strays into examining a life history and into biblical exegesis. Fortunately, these relatively weak, though interesting, parts of the book are succeeded by a final chapter in which factual information about occupational and educational achievement among American Jews is considered.

The data show that Jews are increasingly a distinctive cultural and ethnic group in American society while they are becoming internally homogeneous. This means that there are fewer generational differences in Jewish families and that attending college no longer leads necessarily to disaffection from one's family

or from the Jewish community. Indeed, it may have the salutary result of enhancing Jewish identification.

In the final chapter Goldscheider criticizes Jewish community studies for focusing on the individual rather than the family. He also points out the importance of considering "life course transitions," which means that an individual's connection to the Jewish community changes at various stages of life.

Researchers often ignore this seemingly simple observation. They look at individuals at a fixed point of time and then draw what may be erroneous conclusions about the degree of Jewish affiliation.

This provocative presentation is an important contribution. It is well worth the effort to decipher some of the jargon in order to get at the well-based, hopeful view of the Jewish future.

Email us at:
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Opinion

Liberation theology, peace, and interfaith relations

By RABBI EUGENE KORN, Ph.D.

In October of this year the UCC, Disciples of Christ,



United Church of Canada, and other churches have sponsored conferences in America and Canada promoting Jerusalem's Sabeel Center for Liberation Theology. This is an ominous development for both interfaith relations and Middle East peace.

During the past 50 years Christians and Jews have achieved a historic reconciliation. The Holocaust compelled honest Christians to see the tragic results of 1,500 years of Christian teachings of contempt for Jews and Judaism. All major churches – Protestant and Catholic alike – have gone through inspiring spiritual examinations to cleanse their theologies of old anti-Judaic and antisemitic teachings responsible for so much death and suffering over the ages.

This new era of positive Christian-Jewish relations is built on four pillars: (1) repudiation of antisemitic characterizations and the idea that Jews are guilty of deicide, (2) mutual respect for each faith, including Christian affirmation of Judaism as a living religion and rejection of the idea that God's covenant with the Jewish people has been superseded, (3) recognition of Israel's right to exist as a Jewish state in safety and security, and (4) commitment to mutual understanding through interfaith dialogue. Together they form the stable base for the interfaith table where Jews and Christians assemble to understand each other and build a better future.

Virtually every church officially subscribes to these principles, yet Palestinian liberation theology is systematically cutting each down. It portrays itself as new theology, but is really toxic old wine in new bottles – a reversion to the outdated hateful teachings about

Jews and Judaism.

Much of Palestinian liberation theology emanates from Sabeel and Rev. Naim Ateek, its director. Ateek's writings and speeches are saturated with crucifixion language. The Palestinians, he maintains, are being "crucified" daily. This is not merely an account of Palestinian suffering, but more pointedly a relentless accusation of Israeli (i.e. Jewish) sin.

He consistently describes Israeli Jews as modern-day "Pharisees" and "Herods." "Jesus is on the cross again with thousands of crucified Palestinians around him.... The Israeli government crucifixion machine is operating daily," writes Ateek in his 2001 Easter message.

In Christianity's name, he is teaching people to see Jews as baby-killers and murderers who block humanity's salvation. During recent Sabeel conferences in Chicago and Iowa, Ateek and others repeatedly described Israelis as immoral, power-hungry, and demonic. By resurrecting deicide images and age-old antisemitic caricatures, Ateek plays to extremists and antisemites everywhere.

Liberation theology also assaults Judaism and Jewish identity by erasing the Jewish people from the Bible: "If the Exodus is the story of any people, it is actually the story of us Palestinians," writes Mitri Raheb, a Palestinian Lutheran minister. The biblical covenant is no longer between God and the Jewish people, but a general pact between God and any oppressed people.

Judaism is superseded and Jews replaced by Palestinians in this tendentious political reading of Scripture. One presenter at the Chicago conference defamed Judaism by superimposing an attack helicopter on the image of Judaism's holiest object, the Torah scroll. Judaism and the Jewish people have no positive value in this old-new theology. Worse, they are again the anti-Christ.

Of course, when Jews are erased from the Bible, Jews forfeit any right to their historic homeland. Ateek says this explicitly in his books: "I accept the establishment of the

state of Israel – although not its right to exist." During a discussion I had with Ateek in Jerusalem last month, he repeatedly denied Israel's right to exist, claiming that Jews should set up a homeland in Europe.

Ateek accepts Israel tactically "for now," until the Jewish state can be liquidated by a one-state solution. Michael Tarazi, yet another speaker in Chicago, insisted that "the time for a two-state solution has passed, so the obvious solution is one-state." Palestinian Arabs have the right to self-determination but not Jews, who should be *dhimmi* subject to Arab "benevolence."

The denial of Israel's right to exist is familiar: it is the position of the terrorist organizations Hamas and Islamic Jihad and echoes the tired position of Arab rejectionists who have perpetuated the conflict since 1948. The one-state fantasy contradicts all serious peace plans and the desire of the majority of Israelis and Palestinians, who understand that any real peace must include a secure permanent Israel living side-by-side with a secure Palestinian state.

Finally, Tarazi reiterated the message of Sabeel's official document promoting divestment by discouraging interfaith dialogue: he urged people to "stick to your convictions because there is no point to having dialogue with people you disagree with."

The above examples are not exceptions. They are the major themes of Sabeel's message and can be easily multiplied from its literature. Understandably, some Protestant churches are hesitant to criticize Ateek, Raheb, and liberation theologians since they are church members.

Yet some issues cannot be finessed. There is no way to harmonize the interfaith principles of these churches with the teachings of Palestinian liberation theology. That theology is deeply hurtful to Jews, tears at the foundations of Christian-Jewish relations, and is harmful to peace.

Relying on old teachings that fostered hatred of Jews and Judaism, Ateek and his colleagues are 50 years behind the

Christian theological developments that have done so much to promote healing and mutual respect. The sooner churches recognize this and withdraw their support from these noxious teachings, the easier it will be for Jews and Christians to sit around a secure table of interfaith understanding.

If the age-old antagonism between Christians and Jews can be overcome, there is hope for peace between all

peoples in the world. But this cannot happen as long as churches support – wittingly or unwittingly – the denial of Jewish identity and security, "theologies" that disrespect Judaism's foundations and odious fantasies that ignore political reality.

Rabbi Korn is director of Jewish Affairs at the American Jewish Congress and adjunct professor of Christian-Jewish Studies at Seton Hall University in New Jersey.

Book Review

A multifaceted history of Amsterdam Jews

By NANCY H. ROTHSTEIN

Remembering Jewish Amsterdam. By Philo Bregstein and Salvador Bloemgarten. Holmes & Meier Publishers Inc., 2004.



Through tenacity and perseverance, the filmmaker and writer Philo Bregstein and the historian Salvador Bloemgarten have captured the essence of often overlooked and heretofore obscure aspects of Judaic history, most recently the history of the Jews in the Netherlands.

Bregstein's films, articles, and books have covered topics from antisemitism to the history of the Dutch and Lithuanian Jews. Bloemgarten is one of the most respected historians concerning Dutch Jewish history. His biography about Henri Polak, the Dutch founder and leader of the ANDB, the Gen-

eral Dutch Diamond Workers Union, is considered a classic.

The history of the Dutch Jews from the 17th century until 1940 is unique in the Jewish history of Western Europe. Although the World War II history of annihilation and devastation is parallel in these European countries, pre-war Amsterdam's Jews enjoyed a unique assimilation in Dutch life, which Bregstein and Bloemgarten bring to light through copious research, colorful narration, and dozens of survivor interviews which were completed in 1975 on the brink of the extinction of these valuable voices.

Bloemgarten puts these memories in context with a historical overview of the prominence of the Jewish community of Amsterdam from the 17th century until the German occupation in 1940. This prelude gives perspective to the rich memories of the 77 "narrators" who speak to us of their lives in Amsterdam between 1900 and 1940.

Through sections depicting many aspects of life, we are given a multifaceted view of what Amsterdam and the Jews meant to each other during this period.

The majority of Jews in Holland came from Portugal and Spain in the 17th century as they fled the Inquisition. They

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Gertel

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Fisher render their antiheroes equal opportunity exploiters whose conquests span every social and ethnic group. The movie happens to begin with a Jewish wedding but does not end there, nor does it take up that theme again. I'll return to that later.

In short order the crashing duo are smitten by two bridal sisters whom they encounter at "the greatest crash of all time," a society wedding of the daughter of no less than the secretary of the Treasury (Christopher Walken). They ingratiate their way into the family compound, and, at that place, their fates are sealed.

The film does make statements about the importance of friendship and commitment, but it is not the millennial version of a morality play as much as it plays with morality. True, it affirms marriage, but only after urging as much fornication as possible beforehand. It suggests that mental instability is sexy if a couple are true "soul mates."

"Wedding Crashers" is also a rather relentless picture. Much of it is spent showing how degenerate, bigoted, and hypocritical upper crust white Anglo-Saxon Protestants are, how drawn to the bottle or even to debauchery they – and their ministers, also – are likely to be. Within every upper crust, old line mansion, we are told, there is narrow-mindedness, degeneracy, and vacuity, so there is no reason for "ordinary guys" to be intimidated.

Despite all the over-the-top behavior of the young opportunists and the different-degrees-of-disturbed sisters they are courting, the older generation is far more disturbed. This will, by the way, go down in history as the movie in which Jane Seymour embarrassed herself irreparably.

The clear intent of this picture is to make every ethnic group look bad by debunking the so-called elite first. But in trashing society's educated and genteel class, "Wedding Crashers" only succeeds at debasing society as a whole. Any individual character or ethnic group this film touches is left looking foolish, disingenuous, phony, or all of the above.

Now let's consider the Jewish wedding at the beginning of the film. The rabbi comes across

as more reliable and personally interested in his flock than the Anglican minister who is highlighted later in the film. The rabbi says during the ceremony that he knew the bride since she was brought home from the hospital (as a baby). But the behavior of the bridal party betrays a tension between wanting a "personal" wedding ceremony and wanting impersonal sex afterwards. Who then become the paradigms for hypocrisy and the first crashers of the crests of morality?

Rabbi Gertel's book "What Jews Know About Salvation" (2002) convinced the Library of Congress that Judaism merited a subheading under "salvation." His newest book is "Over The Top Judaism: Precedents and Trends in the Depiction of Jewish Beliefs and Observances in Film and Television" (University Press of America, Sept. 2003). It may be ordered online at a discounted price, www.univpress.com.

Pipes

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received. "I will go back now," said another Malian, in tears. "I will not try to come back. I am exhausted."

Modern communications and transportation increasingly inspire Turks, Africans, and others (such as Mexicans) to leave their native lands, taking extreme risks if necessary, to reach the West's near-paradise. In response, Europeans are baring their teeth, brushing aside multicultural pieties such as Kofi Annan's statement that "What is important is that we don't make a futile attempt to prevent people from crossing borders. It will not work."

But preventing people from crossing borders is very much on the agenda; it is probably only a matter of time until other Western states follow Spain and Australia and resort to military force.

Giant smuggling rings and human waves cascading over fortified positions represent the starkest manifestations of profound and growing dilemmas: how islands of peace and plenty survive in an ocean of war and deprivation, how a diminishing European population retains its historic culture, and how states

from Turkey to Mali to Mexico solve their problems rather than export them.

With no solutions in sight, however, there is every reason to expect these problems to worsen.

Daniel Pipes is director of the Middle East Forum and author of "Miniatures" (Transaction Publishers); www.DanielPipes.org.

Hecht

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behavior, attitude, or speech, the way to counter it is by being positive and pleasant. By criticizing negativity you are feeding right into it. If when bombarded with negative questions you give sweet and calm answers, you can change the direction of the negative ripple and create a positive tide.

The next time someone is cynical or discouraging to you, the next time you hear negativity, stop and think one moment: is this a response to my negativity or merely an opportunity to turn negative energy into positive energy?

Rabbi Hecht serves as chairman of the board at the National Committee for the Furtherance of Jewish Education, where he has continued the tradition of social services management and outreach that began with his father, the late Rabbi Jacob J. Hecht. He is dean of Hadar Hatorah School for College Youth and a lecturer at the Ivy League Torah Study Program. He is a co-founder of the Ari Program, an innovative school for at-risk kids. He can be reached at 718-735-0200 or at rabbishea@aol.com.

Feldman

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Administration would require further decimation of these critical programs for vulnerable populations.

"Stay the course" is not sound advice on a sinking ship. If we remain on our current path and allow these cuts to go forward as part of the current budget reconciliation

package, we will have learned nothing from the recent natural and man-made crisis.

In the aftermath of Hurricanes Rita and Katrina, we must make a renewed national commitment to addressing poverty in our communities. Once the evacuees are resettled, we must not return to business as usual. Rather, we must lift up the poor along with the newly homeless, raising all to a higher level and narrowing the despicable gap between the rich and poor. This has been a wake-up call. Though people of faith may lead the way, our government leaders must hear our call and step up. We, the people, demand it.

Rabbi Feldman is director of the Commission on Social Action of Reform Judaism.

Krupnick

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Minister Sharon for discussions about further concessions by Israel to release prisoners, open vital crossroads, withdrawal from Arab cities, and for further withdrawal from territories in the West Bank.

U.S. Secretary of State Condoleezza Rice urged strongly the opening of the Gaza crossroads and all the crossroads in and near the West Bank. She insisted, "The borders need to get freed up so that the kind of economic program we all want to see in the Palestinian territories could begin."

Professor James Wolfensohn, the Quartet envoy, stated, "The Government of Israel, with its important security concern, is loath to relinquish control, almost as though there has been no withdrawal....Until the movement issues are resolved, however, and the PA is able to provide stable governance and to reassert civil control, we will be hard pressed to convince governments or investors that anything much has changed."

Defense Minister Shaul Mofaz had a six-hour meeting with Egyptian President Hosni Mubarak regarding cooperation on the critical Rafah crossing and other related crossings. He stated frankly and decidedly, "There is no partner for peace. There is no one to talk

to. Abu Mazen has virtually no control on anything. He is a government vacuum." Hence Mofaz wanted to enroll Mubarak to maintain control on this and other crossroads and to prevent arms smuggling in the Negev.

It is crystal clear that Abu Mazen has no government. His security forces are not effective. His own ruling Fatah party has had joint terror operations with the Islamic Jihad and with Hamas. The Fatah armed wing, al-Aksa Brigade, participated openly in terror operations.

Israel Defense Forces policy is and has been that the best defense is a good offense. Accordingly, when Hamas blasted Kassem bombs upon the city of Sederot, the IDF targeted leadership and destroyed some Hamas leaders. When Israel opened some crossroads, five were killed in Gush Etzion and 25 wounded at a bus station.

The suicide attack in the Hadera market where five were killed and 35 were wounded was the last straw. The IDF killed Islamic Jihad and al-Aksa Brigade leaders in Tulkarm and in Jenin. Our excellent intelligence pinpoints leadership, and IDF helicopters target terror leaders and their guards. Many arrests were made as a result of this terror attack.

Any meetings between Abu Mazen and Prime Minister Sharon are out of the question. The new policy must be: We will not allow free passage to terrorists. We will not negotiate with terror. Nor will we negotiate while terror continues. If the PA cannot disarm and destroy the terror groups and the terrorists, we will destroy them. We refuse to live with terror!

A rather strange turn in public affairs called attention to Iran, the chief provider of huge quantities of arms to terror organizations in the Middle East, through Syria and through Egypt. They are also the provider of "insurgents" in Iraq in addition to the arms.

The new Iranian president, Mahmoud Ahmadinejad, declared with fervor, "Israel must be wiped off the map." He warned Muslim countries who recognized Israel. He continued, "A world without Zionism would come with

Silver

the new wave of Palestine attacks which would destroy Israel, and Muslim countries that made peace with Israel would burn in the fire of the Islamic nations' fury. A world without the United States and Israel would be possible."

Coming from a nation that is seeking to develop nuclear weapons, this statement should fuel immediate action to make certain that such a calamity does not occur. Many countries have responded, condemning these outrageous statements. The United Nations Security Council condemned the statement and warned Ahmadinejad against the use of threatening language against Israel.

Actually Israel has little to fear from Iran. A military treaty with Turkey makes an attack upon Iran much easier than the IDF air force attack upon the Iraq nuclear development under Prime Minister Menachem Begin. It is disappointing that we must once again concentrate on the destruction of terrorism. With the help of the Almighty we shall overcome!

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Medad

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sale, it looks like the Arabs are doing great business from tourism. If my camera was better quality I would have taken a picture of the T-shirts on sale, especially the one saying "Super Jew." I guess they'll do anything for money.

It was still daylight, time for Mincha, the afternoon prayer, when we made it to the Kotel. There was even enough time for spirited dancing. Afterwards we gathered again and marched another couple of kilometers to where our bus was waiting.

Am Yisrael Chai, Od Avihu Chai, The People of Israel Live, Avihu Still Lives.

Batya Medad lives in Shiloh, Israel. Her "Musings" started as "a therapeutic response to the terror that has been plaguing Israel." She welcomes comments at: shilohmuse@yahoo.com; <http://shilohmusings.blogspot.com>; <http://me-ander.blogspot.com>.

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University Hospital on Mount Scopus in Jerusalem this week was one of the most historic events in Hadassah's 63 years. More than 3,000 guests were expected at the ceremonies, at which Israel's president and prime minister and the U.S. ambassador were to participate. Hadassah was forced to abandon Mt. Scopus when Jordan occupied it in 1948.

INDIANAPOLIS—Some 400 physicians from around the world came to Indianapolis to hear Dr. Harvey Feigenbaum describe the use of ultrasound to diagnose heart problems. The Indiana University School of Medicine professor explained that the technique, called echocardiography, is on a par with x-ray and electrocardiogram in diagnosing heart problems.

Oct. 30, 1985

NEW YORK—Three American Jews were recipients of Nobel Prizes for 1985. Franco Modigliani, economics professor at MIT, won the prize for economics for his work in "pioneering analyses of saving and financial markets," which provided the basis for modern corporate finance. University of Texas professors Joseph Goldstein and Michael Brown shared the Nobel for medicine and physiology for their research into the role that genetics and diet play in the build-up of cholesterol in the blood.

Kaplan

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Pesto

2-3 peeled garlic cloves
1/4 cup walnuts
1 large bunch cleaned and stemmed basil
1 large bunch cleaned and stemmed parsley
1/4 cup olive oil
salt and pepper to taste

Combine garlic and walnuts in food processor, and pulse until finely chopped.

Add basil and parsley, and puree.

Slowly drizzle oil until pesto becomes emulsified. Season with salt and pepper.

Sybil Kaplan is a book reviewer, journalist, lecturer, teacher, synagogue librarian and synagogue public relations/publicity specialist, food columnist, and cookbook author from Overland Park, Ks.

Rothstein

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found refuge with the Dutch Protestants, who were in revolt against Catholic repression by Spain. The Jewish and gentile merchants merged through their trade.

Most early Jewish settlers in the 1600s in Holland lived a wealthy lifestyle. The economic downturn of the 18th century led to a class of poor Jews, a status that was to define the majority of Amsterdam Jews in the years ahead. Despite growing poverty, due to Dutch tolerance as well as the relative lack of antisemitism in Holland, the Jews were not forced to live in ghettos as they did elsewhere in Eastern and Western Europe.

Amsterdam continued to attract many Jewish immigrants because they could freely settle in the city. They were mostly poor Ashkenazim who had fled antisemitism and persecution in Germany, as well as in Central and Eastern Europe.

The most significant event for the Jews of Amsterdam was the discovery of huge deposits of rough diamonds in South Africa around 1870. Amsterdam quickly became the world's largest diamond-processing center.

In 1894, Jewish and Christian diamond workers started a strike against the inhuman working conditions in the diamond factories. A unique solidarity between Jewish and non-Jewish diamond workers resulted in the creation of the ANDB, the General Dutch Diamond Workers Union, where Jews formed 60 percent of the membership and non-Jews formed 40 percent.

Effectively, in Amsterdam there was a positive integration of Jews and non-Jews such that Jews did not need to assimilate as they attempted to do in France and Germany. In Amsterdam the Jews could keep their Jewish identity, and antisemitism was minimal. As the leader of the ANDB, Henri Polak declared, "I feel a

Jew among Jews, and a Dutch among Dutch."

And it is exactly that successful integration that probably gave the Dutch Jews a false feeling of security. Zionism did not find much response even as the Nazi threat made its way to Holland. Most Jews did not wish to leave their "comfortable" lifestyles to move to a seemingly less comfortable Palestine. In fact, their desire to remain in their Dutch homeland was coupled with lack of resources (the majority of the Dutch Jews had modest incomes or belonged to the working class) or places to go (America, for example, had closed its frontiers to immigrants after 1924).

This left Holland with one of the highest percentages of Jews in Western Europe who perished during World War II. Recognizing that until World War II one third of the population of Amsterdam was Jewish, this statistic is all the more troubling.

As we know, only in the recent past have multitudes of Holocaust-related personal stories of Jews come to public attention through the work of historians and organizations such as the Shoah Foundation, founded by Steven Spielberg, as well as through the proliferation of Holocaust memorials worldwide. Heretofore cloaked in silence, these testimonies force the world to see and hear through personal testimonies a history which must be known.

This left Holland with one of the highest percentages of Jews in Western Europe who perished during World War II. Recognizing that until World War II one third of the population of Amsterdam was Jewish, this statistic is all the more troubling.

With *Remembering Jewish Amsterdam*, Bregstein and Bloemgarten offer pioneering work in this field, as their interviews with Jewish survivors date back to 1975. These rich testimonies give us profound insight into pre-war Jewish life in Amsterdam, a city considered for a long time to be the "Jerusalem of the West."

As we strive to understand the history of a people defined by centuries of repression and

persecution elsewhere in Europe, how is it that the Jews of Amsterdam lived with relative cultural and social acceptance? In the quest to answer this question, the history of the Jews in Amsterdam is all the more illuminating.

Pre-World War II Jewish history in Amsterdam may offer us a unique perspective into integration between majorities and minorities. A heretofore undiscovered legacy enjoyed by the Jews of Amsterdam is ultimately destroyed by war and the horrors of annihilation. While the resultant history of Dutch Jews, as with other persecuted Jews, is a history that some would like to forget and others neglect, it is crucial that we ask ourselves what we can learn from this past.

Remembering Jewish Amsterdam is also the fruit of a very special journey. In preparation for his film "In Search of Jewish Amsterdam," a documentary that had been commissioned in 1975 by the city of Amsterdam for the 700-year commemoration of the city's founding, Bregstein conducted interviews for his research. As the interviews turned out to be extremely rich, he and Bloemgarten decided to continue gathering testimonials.

Extending far beyond the scope of the film, they gathered more than 80 hours of interviews. Upon reviewing the transcripts, they were so impressed by the texts that they committed to making the testimonials available to

the public. The result was *Remembering Jewish Amsterdam*, which was first published in the Netherlands in 1978 and has been reprinted regularly since, with a positive response from both Jewish and non-Jewish readers.

The vivid oral histories in *Remembering Jewish Amsterdam* offer an opportunity to embrace our obligation to educate our children, grandchildren, and

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An Observant Eye

Meet the Jewish press

By RABBI AVI SHAFRAN

The fact that you are reading this means that the newspaper



you are holding or the website you are viewing cares to provide a traditional Orthodox Jewish point of view. But there are many Jewish media – including the largest-circulation Jewish weekly on the east coast and its counterpart on the west – that seem to not consider traditional Jewish writers' views worth even a handful of column-inches on any regular basis.

To be sure, they occasionally report on their respective haredi, or "ultra-Orthodox" communities, although usually when something shameful – some *shandeh*, to use the Yiddish word – has happened. Or was rumored to have happened. But among those papers' potpourri of opinion columns, a haredi viewpoint is a rare bird indeed.

To be fair, most readers of those periodicals are not Orthodox. But if part of the publications' mandate is – as they all readily claim – to present the gamut of responsible Jewish viewpoints, what difference should that make?

What is more, and worse, shameless generalizations that would rightfully evoke charges of prejudice in other contexts are nonchalantly embraced by some regular writers in the mainstream Jewish press.

Earlier this year, for instance, a columnist in the *New York Jewish Week* dedicated her allotted space to a session at a conference.

"Some Orthodox," she synopsisized, "label secular Jews Amalek [the evil, would-be nemesis of the Jewish people, whose utter destruction is ordered by G-d in the Torah – AS] and some extreme Orthodox use the same term for the Modern Orthodox."

The longstanding but absurd canard that "some Orthodox" do not recognize the Jewishness of less-observant Jews must no longer be working. The ante had to be upped. So now, it seems, we bad guys in black hats regard other Jews as deserving of annihilation.

Does the columnist really believe that? What could possibly fuel such fever dreams? Certainly not reality. Unsavory epithets may well have been heard in the loud, unruly dialectic of Israeli politics, and uncouth individuals exist in every community – a *shandeh*, to be sure. But to imply that any definable subset of Orthodox Jews is wont to identify other Jews as evil incarnate not only ignores a thousand demonstrable facts (like the abundance of haredi-administered-and-funded outreach organizations, hospital

services, free-loan efforts and study projects like Partners in Torah, which benefit Jews without regard to their observance-level), but is ugly, incendiary, and irresponsible.

There may be any of a number of reasons for the ignoring (or worse) of haredim in the mainstream Jewish press these days. There is plain-vanilla prejudice, of course, and nervousness over statistics that show Orthodoxy – and, in particular, the haredi community – on the ascendant. (The Orthodox share of the Jewish youth population in the United States is 38 percent, larger than both the Conservative (25 percent) and Reform (32 percent), and the haredi sector is by far the most "youth-heavy.")

But whatever the reasons behind the dearth of haredim in the larger Jewish newspapers, it is something that should change.

There may once have been a time when high-quality writers in English were a rarity in the haredi world. But that time is long gone. Not only are there many accomplished top-notch writers in the haredi world today (a few of my favorites are Jonathan Rosenblum, Shira Schmidt, and Sarah Shapiro in Israel and Rabbi Yitzchok Adlerstein, Eytan Kobre, Rabbi Nossion Scherman, Dr. Marvin Schick, Rabbi Nissim Wolpin, and David Zwiebel here in the United States), but there are many more who may not have been widely published but who have ample talent to

be harnessed.

A haredi press thrives, to be sure. Here in the United States there are several national weeklies servicing the haredi community; there is even a respected haredi daily, *Hamodia*, that arrives on the lawns of thousands of Jews each morning.

But those papers are a different breed from the general Jewish press. They do not attempt or claim to cover the breadth of the larger Jewish community nor to provide anything but a Torah-based editorial stance; they are designed for Orthodox Jews who, already confronted regularly with the more widespread "general Jewish" papers and their attitudes, want to read news devoid of prurience and providing opinion based on Jewish tradition.

The Jews who are losing out are those who see only the general Jewish periodicals, those whose sources for Jewish information and ideas at best ignore what emerges from the vibrant, growing, and unabashedly traditional Orthodox community and, at worst, misrepresent it.

And that's a true *shandeh*. Rabbi Shafran is director of

Rothstein

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great-grandchildren, as well as ourselves, about our Jewish heritage. Possibly of greater importance is our responsibility to ensure that those not of Jewish heritage are educated about our place in history. In fact, *Remembering Jewish Amsterdam* offers an opportunity for any human of any race to garner a vision of a rich culture destroyed by the weapons of hate.

Remembrance and understanding are essential to changing the historical patterns that undermine the peace that is the birthright of every human being. At the same time, the book is highly informative and filled with lively, touching, and often humorous stories, a welcome balance as we read about a vibrant past erased by war.

"Remembering Jewish Amsterdam" is available by order from all major booksellers. Holmes and Meier's website is: www.holmesandmeier.com. Philo Bregstein's films are available through the National Center for Jewish Film at Brandeis University. Contact Miriam Krant at 781-899-7044 or via e-mail at NCJF@brandeis.edu.

public affairs for Agudath Israel of America.

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